



Edward M. Harringer.



The Femall Glory.



Ave Maria ! Blessed Maid !
Lily of Eden's fragrant shade,
Who can express the love
That nurtured thee so pure and sweet,
Making thy heart a shelter meet
For Jesus' holy Dove.

Ave Maria ! Mother blest,
To whom, caressing and caressed,
Clings the Eternal CHILD ;
Favoured beyond Archangels' dream,
When first on thee with tenderest gleam
Thy New-born SAVIOUR smiled.

Ave Maria ! Thou whose name
All but adoring love may claim,
Yet may we reach thy shrine ;
For HE, thy SON and SAVIOUR vows
To crown all lowly lofty brows
With love and joy like thine.

CHRISTIAN YEAR.



This Blessed Virgin had the grace divine,
To be deriv'd from IESSE's blooming rod,
And rîse elect from DAVID's golden line
To be the Daughter, Mother, Spouse of GOD

See next leaf.

THE
FEMALE GLORY:

OR,

The Life, and Death of our
blessed Lady, the holy Virgin
MARY, *Gods own immaculate*

Mother: To whose sacred Memory
the Author dedicated these his
humble Exercises.

Treatise worthy the reading,
& meditation of all modest women,
who live under the Government of
Vertue, and are obedient to
her Lawes.

BY ANTH. STAFFORD, Gent.

LONDON,

Printed by Thomas Fisher, for Iohn Wat-
son, and are to be sold at his Shop in
Pauls Church-yard, at the signe of
the Crowne. 1635.



O Mary, Mother of the grace divine,
 O Mary, Mother of the blooming vine,
 O Mary, Mother of the golden line,
 O Mary, Mother of the spouse of GOD

See next leaf.

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1881, April 8.
Barringer's bequest.

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©

Life of the Blessed Virgin.

By *ANTHONY STAFFORD.*

TOGETHER WITH THE APOLOGY OF
THE AUTHOR, AND AN ESSAY
ON THE CULTUS OF THE
BLESSED VIRGIN
MARY.

Fourth Edition

With Facsimiles of the Original Illustrations.

Edited by the
REV. ORBY SHIPLEY, M.A.

Then said the LORD unto me: This Gate shall be shut, It shall not be opened, and no man shall enter in by It; because the LORD, the God of Israel, hath entered in by It, therefore It shall be shut.—EzKL. xliiv. 2.

London:

LONGMANS, GREEN, READER, AND DYER.

1869.

5235, 10, 15

ALMIGHTY GOD (has) given us (His) Only Begotten SON to take our nature upon Him, and to be born of a Pure Virgin.

COLLECT FOR CHRISTMAS.

How worthily is she honoured of men, whom the *Angel* proclaimed *Beloved* of God! *O Blessed Mary!* he cannot bless thee, he cannot honour thee too much, that deifies thee not. That which the *Angel* said of thee thou hast prophesied of thyself; we believe the *Angel* and thee. All generations shall call thee *Blessed*, by the FRUIT of whose Womb all generations are blessed.

BISHOP HALL.

The *Blessed Virgin Mother* is undoubtedly the most highly exalted and honoured of all creatures . . . All generations, according as her Divine Canticle foretold, do call her *Blessed*. And certainly the highest honour that can be paid to a creature is due to her.

BISHOP JOLLY.

SHE was *Full of Grace*, and God poured on her a full measure of honour . . . She had not set one step towards her Marriage . . . and possibly had set herself back from it by a Vow of Chastity and holy Celibate . . . And as there was no Sin in the Conception, so neither was there in the production . . . for there was nothing in this but the Sanctification of a *Virgin's Womb* . . . that Gate not having been opened by which the curse always entered.

BISHOP JEREMY TAYLOR.

JESUS CHRIST . . . did take upon Him our frail nature in the *Blessed Virgin's Womb*, and that of her undefiled substance.

HOMILY ON REPENTANCE.



Preface to the New Edition.



THIS PREFACE *Contains:—*

I. *All that has been discovered of the Author of "The Femall Glory," with some notice of his works from Wood's "Athenæ Oxoniensis:—"*

II. *Henry Burton's attack upon the Book, from his Sermon on "Fear God; Honour the King;" for the delivery of which he was censured by the Star Chamber:—*

III. *The criticism of W^m. Prynne, from "Canterburies Doom":—*

IV. *A few words of defence, from an Answer to Burton by Peter Heylin; a work which was licensed by Laud's Chaplain, and written by his Command:—*

Preface to the New Edition.

V. *An extract from a reply to Burton's Sermon, by Christopher Dow:—*

And to these are added;—

VI. *The Author's own "Apology" of his Work, dedicated to Archbishop Laud and Bishop Juxon, and now for the first time printed.*

One object with which "The Femall Glory" is reprinted, is to show that a staunch member of the English Church has written a Life of S. Mary, of a Catholic type, which has commanded the approval of such eminent Prelates as Laud and Juxon. This, however, is the least important reason which determined the present reprint. There exists, it is believed, no Life of the Blessed Virgin, beyond mere sketches of the dryest and most meagre description. It is hoped, that to some extent, and to comparatively few persons, "The Femall Glory" will supply this deficiency. If it only suggests to others the possibility to produce another Life more suited, in some respects, to the age in which we live, either as a compilation or as an original work, sufficient benefit will be ensured from the publication. Meanwhile, we here possess whatever be its merits or its faults, a book of genuine English growth, unadapted from Foreign works, and identical with the original edition. Hence, it has a value of its own, which it will retain, even if superseded by ano-

ther Life of more modern origin and mode of thought and expression. Whether or not the book will be appreciated by those for whose benefit it is reprinted, remains to be proved.

It has been thought wise to reproduce much that was originally written against "The Femall Glory," in order to anticipate criticisms which may arise, in certain quarters, at the present day. All that can be said against the work has been said two centuries ago; so that, at the most, modern attacks will but repeat what has been previously urged. To these attacks have been added, amongst others, the Author's own "Apology" of his book; a reply which, perhaps, many will consider sufficiently complete. If not, Readers are requested to form their own independent judgment, on a candid perusal of the whole book. It is enough for some amongst us, at the present day, to remain content with the deliberate decision—on points of doctrine, not in matters of taste—of a Martyr who is only not a Saint, and of a Confessor who acted in the Spirit of a Martyr. Perhaps there are not many persons now living who are competent, either by parts or endurance, to place their opinion in opposition to the judgment of such men as Laud and Juxon. It would certainly become few to presume to defend that with which they were well satisfied.

The present reprint is a verbatim et literatim copy of the first edition of "The Femall Glory,"

and of the only MS. of the Apology known to be in existence, that, namely, in the Library of Queen's College, Oxford—with but three exceptions; two words have been altered in the Text, and a single letter in the Apology, neither variation being of any theological value. A copy of the Second Edition to which Wood refers has not been discovered.

I.

“*Anthony Stafford, an Esquire's Son, was born of an ancient and noble family in Northamptonshire, being descended from those of his name living at Blatherwicke, in that County, entered a Gentleman Commoner of Oriel College in 1608, [Wood wrong here; Stafford matriculated March 8, 1604-5] and in that of his age 17, where by the help of a careful Tutor, but more by his natural parts, he obtained the name of a good scholar, and became well read in ancient History, Poets, and other Authors.*

“*What stay he made in that House I cannot yet tell, or whether he took the Degree of B.A. according to the usual course. Sure I am that in 1609 he was permitted to study in the Public Library, purposely to advance his learning, having then a design to publish certain matters; and in 1623, just after the Act,*

he was actually created *M.A.*, as a ‘*person adorned with all kinds of Literature.*’

“ His works are these :—

“ *NIOBE DISSOLVED INTO A NILUS : or his Age drowned in her own tears, &c.* London, 1611.

“ *MEDITATIONS AND RESOLUTIONS ; Moral, Divine, and Political, Cent. I.* London, 1612.

“ *HEAUVENLY DOGGE : or Life and Death of that Great Cynick, Diogenes ; whom Laertius styles Canis Cœlestis, the Heavenly Dogge, &c.* London, 1615.

“ *THE GUIDE OF HONOUR : or the balance where she may weigh her actions,* [written in foreign parts.] London, 1634.

“ *THE FEMALL GLORY : or the Life of the Blessed Virgin Mary.* Printed at London with Cuts, 1635. This little book, pen’d in a flourishing stile, was in another impress entitled the *PRECEDENT OF FEMALL PERFECTION : or the Life of the Blessed Virgin Mary.* But the said book being esteemed egregiously scandalous among the *Puritans*, who looked upon it as purposely published to encourage the *Papists*, Henry Burton, Minister of Friday Street in London, did pretend to discover, in

his Sermon entituled *For GOD and the King*, several extravagant and *Popish* passages therein; and advised the people to be aware of it. ‘*For which and nothing else, [as W^m. Prynne tells us in CANTERBURY DOOM] he was brought into the Star Chamber, and there censured. But on the contrary, this Popish Book of Stafford’s (as he calls it), with many scandalous passages in it, was, by the Archbishop’s special direction, professedly justified, both by Dr. Heylin, in his MODERATE ANSWER TO MR. BURTON, and by Christopher Dow, in his INNOVATIONS UNJUSTLY CHARGED: and this Book neither called in, nor corrected, so audaciously Popish was he grown, in this particular amongst many others.*’

“A JUST APOLOGY: or *Vindication of a Book entituled FEMAL GLORY, from the false and malevolent aspersions cast upon it by Henry Burton, of late deservedly censured in the Star Chamber.* Whether this Book was ever published I know not: I once saw it in a 4to. MS. in the Library of Dr. Thomas Barlow, given to him by Sir John Birkenhead.

“HONOUR AND VERTUE TRIUMPHING OVER THE GRAVE: *Exemplified in a faire devout Life, and Death, adorned with the surviving perfections of Henry Howard, Lord Stafford, lately deceased; which Honour, in him, ended*

with as great a lustre as the Sunne sets in a serene sky, &c. London, 1640.

“At the end of which are divers Elegies upon the death of the said *Lord*, most written by *Oxford* men, especially those of *S. John's College*.

Our Author, *Anthony. Stafford*, who was kinsman to said *Lord*, hath also translated from *Latin* into *English*, the ORATION OF JUSTUS LIPSIUS AGAINST CALUMNY, 1612. [This was printed at the end of his MEDITATIONS AND RESOLUTIONS.]

“What other things he hath written, or translated I know not, nor anything else of him; only that he died, as I have been informed, in the time of the Civil Wars.

“[*Stafford's NIOBE*, &c. given by *Wood* as the *first* of that Author's Works, is only a continuation, or *second* part, of a Treatise which our biographer seems not to have been aware of. This is—

“*NIOBE*: or *his Age of Tears*; a Treatise no less profitable and comfortable, than the Times damnable: Wherein *Death's Vizard* is pulled off, and his Face discovered not to be so fearful as the *Vulgar* makes it; and withal, it is shewed, that *Death* is only bad to the bad, good to the good. London, 1611. Dedicated to *Robert Earl of Salisbury*, because, says the Author, my

Father was a neighbour to your Father, being, much obliged unto him, and my own family unto yourself.]”—ATHENÆ OXONIENSIS, by *Anthony à Wood*, 4to. Ed. 1817: *Philip Blifs*.

II.

“Add wee hereunto another Booke, intituled THE FEMALL GLORY, by *Anthony Stafford*, printed by Authority, 1635, wherein he mightily Deifies the *Virgin Mary*, calling her the ‘*Grand White Immaculate Abbess of your snowy Nunneries,*’ to whom he speaks, and before whom he would have them to ‘*kneele presenting the All-saving BABE.*’ Loe, hence a change of our GOD into a *Goddesse*. And these hee commends, ‘*the Sacred Arithmetic, in praying on their beades.*’ And he commends ‘*Candlemas Day, for the lights burning and Masse singing, taken from the Heathen guise, and converted into Christian:*’ and ‘*that which was performed by superstitious Idolaters in honour of Ceres and Proserpina (Heathen Goddeses) may be turned into the prayse and glory of the Virgin Mary.*’ Again, ‘*this day is made holy by the Purification of the Mother.*’ The Assumption of his *Lady* is set forth with a picture, how she is taken up into *Heaven*, with Verses. Hee seems to hold the *Virgin Mary* to have beene without sinne.

Hee boldly beares himselfe upon the ‘*approbation of the Church of England, in magnifying the Virgin Mary, not as a meere Woman, but as a Type or Idæa of an accomplisht Piety.*’ He calls her ‘*White Spotlesse Sowle,*’ and ‘*Purity itselſe.*’ He speaks in one place of her ‘*all-holy heart,*’ as in another, of our ‘*All-Holy-LORD.*’ He preferres the errour of the adoring extreame, before the *Puritans* neglecting of her, in calling her ‘*Mal, Gods Mayd,*’ and rejecting ‘*Hail, Mary, Full of Grace.*’ Again, hee saith, ‘*Of one thing I will assure them, till they are good Marians, they shall never be good Christians.*’ Of sundry *Grandees* hee saith, ‘*All which are canonized for Saints, and have erected and dedicated Temples to her memory.*’ Hee recites the many Orders of the Sodalitie, styling them, ‘*great, worthy, and pious people,*’ and concludes thus:—‘*For shame let not us alone deny her that honour and praise which all the world allowes her.*’ And, ‘*my Arithmetick will not serve mee to number all those who have registered their names in the Sodalitie of the Rosary of this our Blessed Lady; the original of which is derived from the Battaille of Naupaçtun, gain’d by John of Austria, and the Christians; which Victory was attributed to her Intercession with her SONNE.*’ Loe, here the *New Great Goddesse Diana* whom the whole *Pontifical World* worshippingeth! He in-

vocates her saying, 'O pardon, gracious Princeſſe, my weake endeavours to Summe up thy value:' 'Thou deſerv'ſt a Quire of Queens here, and another of Angels in Heaven, to ſing thy praises:' 'I confeſſe, O my Sweeteſt Lady! that now I have ſaid all I can of thee, I have but done like Timanthes:' 'To give thee an eſtimation anſwerable to thy merit, is a thing impoſſible.' Many more paſſages might be added. He calls her '*Womans deareſt Miſtreſſe,*' '*a glorious Empreſſe,*' '*Empreſſe of the lower world.*' Hee ſays of her, 'If CHRIST was faire above the Sons of men, ſhould not ſhe be ſo above their Daughters?' And in the Epistle to the *Feminine Reader*, '*This is ſhe, who was on Earth a Confirmer of the good and a Reformer of the reprobate,*' &c. And in the Epistle to the *Maſculine Reader*, '*Truely I beleieve that the undervaluing of One ſo great and deare in CHRIST's Eſteeme, cannot but bee diſpleaſing to Him; and that the more we aſcribe to her, (ſetting Invocations apart)*' [Heere he contradicts his owne praſtiſe, '*O pardon gracious Princeſſe*'] '*the more gracious we appear in His Sight.*' And he concludes it thus, '*I will onely adde this, that ſince the finiſhing of this Story, I have reade a Booke of the now Biſhop [Montacute] of Chicheſter, entituled Apparatus, &c. and am glad to finde that I have not digreſſed from him in any one*

‘*particular.*’ So hee. Loe, therefore, what a *Metamorphosis* of our *Religion*. Here is a *New Goddesse* brought in amongst us. The *Author* glorieth, ‘*that hee who is the first who hath written* (as he saith), *in our vulgar tongue, on the Blessed Virgin:*’ and GOD grant hee be the last. But he leans himselfe in al this upon the *Church of England*—where I pray you? At last I perceiue, that this *Church of England* is the now *Bishop of Chichester*, in his *Apparatus*, &c. ‘*from whom he hath not digressed in any particular.*’ And surely it were strange, that such a Mystery of Iniquity could be found but in a *Prelate*, and in this one by name, for a tryed Champion of *Rome*, and so, a *devout Votary to his Queene in Heaven.*”—FOR GOD AND THE KING. *The Summe of two Sermons preached on the fifth of November last, in S. Matthews, Friday Street, 1636. By Henry Burton, Minister of GODS Word there and then.*
1 Pet. ii. 17. Fear GOD; Honour the King.

III.

“*Anthony Stafford* thus extolls, nay justifies the Invocation of the *Virgin*, and saying *Aves* to her:—

‘*Tu gaudi Verbum peperisti & dicit Ave
Omnibus:*’

(*Meditationes, &c.*)

He proceeds thus in the *Reverse* of the *Ghyrlond* :—

‘*The House of God, the Gate of Heavens Power.*’

In the *Pannegyricke* :—

‘*To whom the Hierarchy doth throng.*’

He styles her ‘*Most Excellent Princeesse,*’ ‘*Virgin Mother of GOD,*’ ‘*Empresse,*’ ‘*The alone Faire,*’ ‘*Glorious Empresse,*’ ‘*White Spotlesse Soule,*’ ‘*Woman’s Dearest Mistresse,*’ ‘*Our Sweetest Lady.*’ There is a picture of her fabulous Assumption into *Heaven*, cut in brasfe, after the *Popish* forme, with men and women devoutly kneeling and praying to her, and these verses written under the same :—

“What honor could to this great *Queene* be done,
More then be taken up to *Heauen* high
And there haue GOD for Father, Spouse, & Sonne,
The *Angels* wayte, the world stand wondring by.”

After which hee spends many pages to prove ‘*the verity* [of *S. Mary’s* Assumption, as an] ‘*undoubted truth.*’ Whereas indeed, it is a meere *Popish* ridiculous false Legend. And to prove this, he makes her to be borne withon Sinne.

“This Booke of *Stafford’s* giving very great scandall to *Protestants*, and encouragements to *Papists*, Mr. H. Burton in his Sermon, intituled ‘*For GOD and the King,*’ discovered and cen-

fured these extravagant *Popish* passages in it, advising the people to beware of it. For which, amongst other things, he was brought into the *Star Chamber*, and there censured. But on the contrary, this *Popish* Booke of *Stafford's* with the forementioned scandallous passages in it, were, by the *Archbishop's* special direction, professedly justified, both by *Dr. Heylin* in his 'BRIEFE AND MODERATE ANSWER,' (licensed by the *Archbishop's* owne *Chaplain*, and written by his command); and by *Christopher Dow*, in his 'INNOVATIONS UNJUSTLY CHARGED;' and this Booke neither called in, nor corrected.—So audaciously *Popish* was he growne, in this particular among many others."—CANTERBURIES DOOM: or the first part of a Compleat History of the Commitment, Charge, Tryall, Condemnation, and Execution of W^m. Laud, late Archbishop of Canterbury. By W^m. Prynne of Lincoln's Inn, Esquire.

IV.

1. "As for the Booke intituled THE FEMALE GLORIE, you find not in it, that I see by your [*Burton's*] Collections, any thing positively or dogmatically delivered contrarie unto any point of Doctrine established and received in the Church of England. Some swelling language

there is in it, and some *Apostrophes*, I perceive by you [*Burton*] to the *Virgin Marie*, which if you take for *Invocations* you mistake his [*Stafford's*] meaning; who tells us plainly, as you cite him, '*that the more we ascribe unto her, setting Invocation apart, the more gracious we appeare in our SAVIOURS Sight.*' No innovation hitherto in point of Doctrine."—A BRIEF AND MODERATE ANSWER to the Seditious and scandallous challenge of Henry Burton, late of Friday Street, in two Sermons by him preached, &c. By Peter Heylin. 1637.

V.

"Neither have I seen that other Booke called THE FEMALL GLORY, nor will I spend words, by way either of censure or defence of it, upon sight only of those fragments which here hee [*Burton*] presents us with, as well knowing his art, and at what rate to value his credit in quotations. Yet in all those panegyrick straines of *Rhetorick*, (for such for the most part they seem, rather than positive assertions) he [*Stafford*] hath not deviated so much to the one extreme, as *Mr. Burton's* Marginall hath to the other, in scoffingly calling the *New Great Goddesse Diana*. And if it be true, that hee [*Stafford*] hath not digressed, in

any particular, from [*Montacute*] the *Bishop* of *Chichester*, as *Mr. Burton* makes him affirm ; I dare boldly say *Mr. Burton* will never be able to find the least point of Popery in it. For, it is well known, that *Bishop* (to whom—as if hee had bid adieu to all civility, yea and shame too—terms a *tried Champion* of Rome, and so, a *Devout Votary* to the *Queene* of Heaven) hath approved himself such a *Champion* against *Rome* that they that have tried his strength, durst never yet come to a *second* encounter.”—INNOVATIONS UNJUSTLY CHARGED UPON THE PRESENT CHURCH AND STATE : or an Answer to the most materiall passages of a libellous Pamphlet, made by *Mr. Henry Burton*, and intituled, An Apologie of an Appeale. By *Christopher Dow*, B.D. 1637.

Vigil of S. James.

A. D. 1860.



His Throne, thy bosom blest,
O Mother Undeiled—
That throne, if aught beneath the skies,
Beseems the Sinless CHILD.

CHRISTIAN YEAR.

In that, O *Queen of Queens*, thy birth was free
From that which others doth of Grace bereave,
When in their Mother's womb thy life receive,
God, as His Sole-born Daughter, loved thee.
For that fair Blessed *Mother-Maid*—whose flesh redeemed us ;
Our zealous thanks we pour. As her deeds were
Our help, so are her prayers ; nor can she sue
In vain, who hath such titles unto you.

DEAN DONNE.

Thy vision—(who so chides may blame
The instinctive reachings of the Altar-flame)
Shows thee above, in yon etherial air,
A holier Mother, rapt in more prevailing prayer.

LYRA INNOCENTIUM.

There is a vision in the heart of each,
Of Justice, Mercy, Wisdom, Tenderness
To wrong and pain, and knowledge of their cure ;
And these embodied in a Woman's form,
That best transmits them pure, as first received
From God above her to mankind below !

ROBERT BROWNING.



Note

To the Fourth Edition.



THE *New Edition* of the present reprint of the *Femall Glory* was exhausted a short time after its publication. Circumstances delayed its republication : but it has been thought that the present is no unfit time for the issue of another and larger Edition.

The present Edition is a reprint of the former. In it the original plates have been reproduced in facsimile. Several fresh quotations have been added at the back of the half-title and title pages. Some of them have been copied from an Article in the *Union Review* for May, 1868, entitled, "The Blessed Virgin

Mary," to which the Reader's attention is directed. This Edition is also enriched by an Essay "On the Cultus of the Blessed Virgin Mary," from the pen of an *Anglican Priest*. The Essay, kindly written, at his request, by a friend of the Editor will, it is hoped, tend to remove certain difficulties which are entertained with reference to the claims of our Lady on the devotion of her children.

In connection with the *Introductory Essay*, the Reader is referred to an Essay in the Third Series of *The Church and the World*, entitled "Invocation of Saints and Angels," by the *Rev. Canon Humble*. "The publication of the Essay on 'Invocation,' and the enunciation of the doctrine it contains, appear to require the issue of some forms of devotion which may loyally be used by Anglo-Catholics; and a Manual, both from Greek and Latin sources, under the title of *Invocation of Saints* (now in the press), will, it is hoped, provide for this necessity."

ORBY SHIPLEY.

Michaelmas, A. D. 1868.



**On the Cultus of the Blessed
Virgin Mary.**



If any one does not confess EMMANUEL to be True GOD, and that, therefore, the *Holy Virgin* was the *Mother of GOD*, inasmuch as she brought forth, according to the flesh, the WORD of GOD, Who was made Flesh; let him be *Anathema*.—COUNCIL OF EPHESUS.

THE LORD hath created a new thing in the earth, A *Woman* shall compass a MAN.—JEREMIAH xxxi. 22.

THE LORD Himself shall give you a sign, Behold, a *Virgin* shall conceive and bear a SON, and shall call His Name IMMANUEL.

ISAIAH vii. 14.

THE *Virgin-Mother* . . . the most *Blessed* among Women . . . The *Woman* clothed with the Sun . . . the *Gate* of Heaven . . . the *Mother* of the Everlasting GOD . . . made as it were the *Queen* of Heaven . . . Our LORD is wounded through our *Lady's* sides by those who will not suffer her to be blessed as she should . . . Give we, in GOD's Name, the honour due to her.—ARCHDEACON FRANK.

WE think and speak most respectfully of (*Mary*), and do not ordinarily mention her name without an epithet of honour . . . and if we could think of any other honour that we could do her, without dishonouring GOD the FATHER and His Eternal SON, we would most willingly yield it to her.—BISHOP BULL.

HE chose a *Woman*, Full of Grace, to be His *Mother* . . . the Virgin Mary, whom no man can honour too much that makes her not GOD.

DEAN DONNE.

THE *Blessed Virgin* was most excellently disposed to receive the greatest honour that was ever done to the daughter of men; her employment being holy and pious, her body chaste, and her soul adorned with all Virtues.—ROBERT NELSON.



*INTRODUCTORY ESSAY ON THE
CULTUS OF THE BLESSED
VIRGIN MARY.*



WHEN the Fathers of the Pan-Anglican Synod declared that the Branch of the Catholic Church in this country received all that the Primitive Church and the Undoubted General Councils held and taught, it laid an obligation upon her appointed teachers to instruct the faithful in all that was held and taught by both. Not that any new principle was then laid down, nor that any new doctrines or rites of worship were thereupon to be introduced; but it implied, at least, tacitly, that much had been neglected and overlooked; that the popular teaching had been defective; and that now it became a positive duty to supply the deficiency.

The principle is not a new one ; it is known in the Ecclesiastical Courts. The late Sir Herbert Jenner Fuſt laid it down in the celebrated caſe of Prayers for the Departed, which had fallen into general diſuſe, and received but ſlight authority from the Liturgy and Ritual in preſent uſe. Yet, having been the undoubted practice of the Catholic Church, and in no portion of the Church ever forbidden, it is, neceſſarily, a part of the faith of the Anglican Branch as well as of all other Branches. Similar to this is the Cultus of the Bleſſed Virgin Mary, practiſed equally, though not in exactly the ſame manner, by both Eaſt and Weſt, and never prohibited in any of our own authoriſed documents, the Cultus is left to the devout feelings of each individual Anglican.

We may go further. The Fathers of the Pan-Anglican Synod have happily given an indirecſt ſanction to pay due honour to her whom the SPIRIT of Inſpiration has declared to be the “Bleſſed among women.” In the “Addreſs of the Biſhops,” the Fathers of the Council entreat the faithful to guard themſelves againſt growing ſuperſtitious and additions ; eſpecially mentioning “the practical exaltation of the Bleſſed Virgin Mary as Mediator *in the place of her Divine Son* ; and by the addreſſing of prayers to her as Interceſſor between God and Man.” By the

limiting of her office of Mediator and Intercessor by the words we have marked, "in the place of her Divine Son," the Council implicitly acknowledges her mediation and intercession in an inferior degree. It is only the putting of the Mother "in the place of her Divine Son," that is condemned, not the Cultus of S. Mary, or the assertion that prayers may be addressed to her; and we are further confirmed in this explanation by the fact that Archbishop Manning declared that there is nothing in this expression that an orthodox Roman Catholic could object to. This explanation has never been contradicted by any member of the Anglican Council. We are justified therefore in claiming the consent and the approval—both positive and negative—of the Synod for a Cultus of the Blessed Virgin. It is our place, now, to inquire to what extent, and for what reasons, such Cultus may be given.

Two great and three lesser Festivals are dedicated to the honour of S. Mary in the Kalendar of the English Church, and in loving remembrance of her is chanted daily her sweet song of *Magnificat*, when she ever reminds us that "From henceforth all generations shall call [her] blessed." Everywhere is she held up as the great example of purity, holiness, love, and faith. Even in the Homilies, not always choice in their language, or careful in their

mode of expression, there is no word for our Lady but that of respect, no sentiment but that of devotion. It is only in the popular Protestantism of the day that S. Mary is denied that Cultus which an Angel bestowed on her, "Hail, thou that art full of grace!" or even that honour which the Mother of her SON's great Forerunner paid her, "Blessed art thou among women, and blessed is the Fruit of thy womb! and whence is this to me that the Mother of my LORD should come to me?" The Inspiring SPIRIT which afterwards pointed out to S. John among the multitude Him Who is the LAMB of GOD That taketh away the sins of the world, moved him even in the womb of his mother to do homage to the person of the Blessed Virgin, and guided the mother of the Great Prophet to salute with reverence the Mother of GOD. S. Elizabeth was cousin to S. Mary—she was the wife of a Priest, and the elder of the two. In her son the Priesthood of Aaron paid adoration to the Priesthood of Melchisedek; the ancient prophecy received a new fulfilment, the elder shall serve the younger; and in the bond of consanguinity S. Elizabeth saw her share in the Redeemer of mankind.

But there is more than this. The relationship between the children of the Church and the Mother of the Church's Head lies

deeper, is more spiritual and mysterious, than the blood-relationship of these two daughters of Israel. It is through the fall of our first mother Eve that all we are fallen. Each one of the human race was in the womb of Eve, as the fruit of all succeeding years is in the bud and blossom of this. Eve listened to an evil Angel, and she conceived sin, and all her race is tainted with her fault. Mary listened to an Angel of GOD, and she conceived righteousness, and brought forth Him Who is called "the LORD our Righteousness." Of her flesh, He took flesh. In that Flesh, born of her, He redeemed mankind. With that Blood, derived from her body, He makes atonement for man's sin. We cannot separate His Manhood from her, who gave Him birth, any more than we can separate His Divinity from that of His Heavenly FATHER. If, then, our relationship with the Heavenly FATHER is that of sons, it is through the Incarnate SON of GOD, Who became one of us; so, by His Incarnation and Birth, we must needs have relationship with her who is His Mother. The words He uttered on the Cross belong to us as well as to S. John, "Behold thy Mother!" At the hour of His death, in the midst of the agonies of the cross, and the horrors of the supernatural darkness, the Incarnate GOD remembered His Mother—He provided for her safety and her welfare. To His

beloved Disciple He turned and said, "Behold thy Mother!" and we are expressly told, "from that hour that Disciple took her to his own home." She became his Mother, and the Mother of all the faithful in CHRIST. The Church became her home; and, as the Church enlarged, she might say, in the language of the Evangelical Prophet, "Who hath begotten me these, seeing I have lost my children, and am desolate? . . . Behold, I was left alone — those, where had they been? Thus saith the LORD, they shall bring thy sons in their arms, and thy daughters shall be carried on their shoulders." They who, through the new and spiritual birth, may call the SON of GOD their Elder Brother, are brethren also of the SON of Mary, and may call her their Mother. If they can claim a fatherhood in GOD through the new birth in the SON, they may also claim a motherhood in Mary through His birth of her.

We may say even more. We may say, speaking with all reverence, that the Incarnation could not have taken place without S. Mary's consent. Had she refused to listen to the Angel, the HOLY GHOST would never have over-shadowed her, nor would there have been born of her that HOLY THING, Which is called the SON of GOD; and if the SON could not have become incarnate without her consent, neither could.

the Atonement for sin have taken place. We must then extend the parallel between her and Eve. If we say that the latter is the Mother of all sinners, because of her consent to sin, so we must say that our Lady is the Mother of the righteous, through her consent to the Incarnation. The one is as wide as the other. It matters little, therefore, whether we adopt the reading of the LXX. Gen. iii. 15, *Ἀυτὸς τῆρήσει*, or of the Vulgate *Ipsa conteret*, for each shared in the conquest of evil. How far S. Mary shared in the crucifixion by her consent, we know not ; for we do not know the depths of that heart, which kept and pondered the mysteries of His Incarnation, of His early years, and of His wondrous words. But, surely we might take Holy Simeon's prophecy to imply more than mere human grief and sorrow at the sight of her dying SON, "Yea, a sword shall pierce through thine own soul also, that the thoughts of many hearts may be revealed." We may assume, without trying to uncover the secrets of her soul, that as her consent was necessary for the Incarnation, so was it likewise for one end and purpose of the Incarnation, the Atonement. And as she had borne and nourished the flesh, which then suffered for the sins of the world, and as she shared His agonies, so also her will went with His, and though no nails or spear wounded

her flesh, yet the sword which pierced her soul was but the partaking of that burden described by the Prophet, "Surely He hath borne our griefs, and carried our sorrow. . . . He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed." That one of the "seven words" will have to us a holier sound than before, which He addressed to the Beloved Disciple, "Behold thy Mother!"

We shall, of course, be met by the objection, All this is mere inference, a stretching of analogies beyond legitimate proportion—a forcing of the words of Scripture into a sense which they cannot bear; for not only is the Bible silent upon all such Cultus as you would demand, but even the early Fathers of the Church were ignorant of this doctrine, and never expressed any sentiments such as these.

The universal reverence for the Holy Scriptures, and the traditionary respect for the early Fathers among Anglicans, render it imperative upon us to examine this objection carefully. It is perfectly true that we do not meet with an intimation of any Cultus of the Blessed Virgin in Scripture, nor do we find that the early Fathers enforced it in a part of their regular worship. But we shall find that it is utterly impossible to maintain the principle involved in the ob-

jection, not only with regard to many of the articles of the Catholic faith, but because it is incompatible even with the most prominent of Protestant doctrines. Take, for example, the doctrine of the Holy TRINITY as laid down in those authoritative documents, which are acknowledged by all who call themselves, somewhat inconsistently, Orthodox Protestants—we mean Arts. xxxix., the Augsburgh Confession, and the Westminster Confession. Can any one seriously assert that each particular statement with reference to the Holy TRINITY is definitely laid down in the Bible? In the first place, the word *Trinity* is not found there; neither is it even asserted that “in the Unity of the Godhead there be Three Persons;” nor that they are “of one Substance,” or of equal “Power.” On the contrary, we shall find expressions which seem to contradict these assertions. For instance, “My FATHER is greater than I.” So with regard to “one Substance.” Our LORD said, “I and My FATHER are One.” But He also prayed for the faithful, that “they all may be one; as Thou, FATHER, art in Me, and I in Thee, that they also may be one in Us;” where the unity of the faithful with the FATHER is expressed in the same terms as that of the SON with the FATHER. We need not go further. What we assert is this, that the doctrine of the Holy TRINITY, as well as the word

itself, is nowhere laid down in Holy Scripture in distinct terms. Compare this with the definite language of the Old Testament, where the Unity of GOD is asserted, "Hear, O Israel, JEHOVAH our GOD is One JEHOVAH." If "the Bible, and Bible only," theory were true, we should find as distinct and positive an assertion of the HOLY TRINITY in the New Testament as we find in the Creeds or Confessions of Faith. We do not say that the doctrine of the TRINITY is not in the Bible; but we do say most distinctly that the terms which are used, not only in the Creeds of the Catholic Church, but in Protestant Confessions, to express this doctrine, such as "Trinity," "Person," "Substance," &c., are not found there as these Confessions employ them.

It is equally clear, however, that this doctrine, thus defined in the General Councils of the Church, can be supported by passages of Scripture. It was not until the seventh century, not until, at least, six General Councils were held, that our holy Faith, as we receive it now, was defined and laid down by the Church. According to our modern mode of expression, the Catholic Faith was slowly "developed" during those seven centuries; the germ was there from the beginning, but the perfect form was the growth of ages; and more, until the Church defined and declared the Faith, the most ortho-

dox of the Fathers were ignorant of its fulness, and used language about it, which after-years condemned as heretical. Until the Church speaks, error is not heresy. Until the Church has defined a doctrine, a man is not a heretic who does not hold it. On the definition of a doctrine by the Church, it becomes an article of the Catholic Faith ; and then the man who denies it becomes a heretic.

To understand our position more clearly, let us trace the gradual development of doctrine in the six General Councils with respect to the HOLY TRINITY :—

I. Nicæa (A.D. 325) defined the SON to be of one and the same Substance as the FATHER.

II. Constantinople (A.D. 381). Besides affirming the doctrine of Nicæa, this Council laid down the doctrine that the HOLY GHOST is the Third Person, of the same Substance as the FATHER and the SON.

III. Ephesus (A.D. 431). This Council condemned Nestorius, who divided CHRIST into two Persons, denying that the SON of GOD was born of the Virgin Mary ; and affirmed that CHRIST had two Natures in one Person : whilst to make this doctrine more clear, it gave our Lady the title of Theotokos, *Mother of God*.

IV. Chalcedon (A.D. 451) condemned Eutyches, who denied the two Natures in the one Person of CHRIST.

V. Second of Constantinople (A.D. 553) confirms all the preceding, restates, in plainer words, the Catholic Faith with regard to the Person of CHRIST, the HOLY TRINITY, and the Theotokos, condemning as heresy all that opposes it.

VI. Third of Constantinople (A. D. 680) affirms that there are two Wills as well as two Natures in CHRIST.

We have given the results of these six Councils because no Anglican will deny their authority. From them we may consider the following points to be settled :—

1. That the New Testament does not define all the Articles of the Catholic Faith.

2. That the Church has defined them in many points not defined in Scripture.

3. That the enunciation of the Faith by the Church was gradual and progressive, and arose out of the necessities of the times.

4. That the fact of a doctrine not being mentioned in the New Testament, nor by the early Fathers, but only appearing after several centuries, does not prove that it is contrary to the Faith, and ought, therefore, to be rejected.

We have hitherto been speaking of doctrines which form the fundamentals of the Catholic Faith, and, as such, have been defined and enunciated by General Councils, the denial of which constitutes heresy. Besides these, there is a

large number which have never been brought before a General Council, and which have only the sanction of the law laid down by Vincent of Lerins, *quod semper, quod ubique, quod de omnibus*. Such are the number of the Sacraments, the state of the departed, original sin, and many others. At the same time, the prevalence of an opinion is no certain proof of its absolute truth. For instance, there can be no doubt that the belief in the early coming of CHRIST to Judgment, and the idea of the Millennium were universal in the first two centuries, but they never became articles of the Faith; in the fourth century, they seem to have been almost as universally ignored, and a doctrine of purgatory substituted in their place. There must, therefore, be a certain continuity of teaching in the Church before we can assert an opinion to be a part of Catholic Faith, and this continuity will be found to be generally embodied in the public Liturgies and Ritual of the Church. Unless we find this, we may be generally certain that a particular doctrine is not *de fide*, only a pious opinion, which may be true, but which it is not heresy to deny.

Further, we shall be safe if we confine what is *de fide* to what is expressly held by the two great divisions of the Church in the East and West, for no one portion of the Church is sufficient to enunciate the Faith for the rest to

receive. And *e converso*, we shall be quite safe in accepting as Catholic and true whatever is held or practised by these two sections of the Church : for, the fact of their holding or practising such proves that it was a received belief or an acknowledged practice before the division—consequently Catholic.

Of all ways in which the Church shows her Faith there is none that is so surely marked as that of worship—*Lex orandi is lex credendi*. Forms of worship are the carrying out into practice the Articles of the Faith. “The Catholic Faith is this, that we worship ONE GOD in TRINITY, and TRINITY in UNITY,” is the declaration of the most dogmatic of our Confessions of Faith. The Church has been careful to lead her children into the true Faith by Forms of Worship, and not only are all the Articles of her creed framed into Acts of Worship, and celebrated on Holy Days and Festivals, but there are many Acts of Worship which embody matters of Faith not contained in the Creed in express language, but developed out of the briefly expressed Article. Thus, when the Creed teaches us that CHRIST was “in-
“carnate by the HOLY GHOST of the Virgin
“Mary,” the Church leads us beyond the worship of GOD Incarnate to the Cultus of her, of whom He took Flesh. When the Creed puts into our mouths the belief in the “Communion

“of Saints,” the Church leads us further to pray for the departed as well as the living, to invoke the Saints, and ask their intercession and their prayers. So, again, when we are called upon to say “I believe in the HOLY GHOST, the LORD, and Giver of Life,” we have elaborated into Worship the whole Sacramental system of the Church. The process by which the Articles of Faith became thus settled and expanded—whether as purely Articles of Faith, or as concentrated into Acts of Worship,—was a gradual one. Neither the Faith nor the Worship of the Church was immediately cast into an iron-like form, incapable of change or increment. They were rather like the development of the architecture of the temples in which the Faith is confessed, and the Worship celebrated, from a severer style to a more elaborate, from a ruder to a more beautiful and perfect. We have seen this in the instance of the Person of our LORD, how through the first seven centuries, under six General Councils, the Church gradually arrived at the perfect conception of His Person and His Nature. So gradual was this, that we even find some of the early Fathers using terms, which would, after the decision of a Council, be condemned as heretical; yet these Fathers were always esteemed Catholic. It was not until the Church had spoken, that an expression became

heretical. Thus, "in an elaborate treatise on " the HOLY GHOST, written expressly against " heretics, S. Basil studiously refrains from " giving Him the Name of GOD. . . . So, " again, Justin Martyr makes the SON inferior " to the FATHER in His Divine Nature. Athanasius and Theophilus of Antioch use " language about His Eternal Generation, " which sounds thoroughly Sabellian. Origen, " who first brings out the reality of our LORD's " Human Soul, teaches also its pre-existence, " and the final absorption of His Human " Nature into the Divine. Hilary and Epiphanius deny the union of His Human " Nature with His Body, during the period " between death and resurrection." (*The Catholic Doctrine of the Atonement*, Introduction p. xxvi. By H. N. Oxenham, M.A.) Other instances of the like might be multiplied, as is well known to those versed in the writings of the early Fathers; but the above will be sufficient to prove our assertion.

Thus the Church is not a Body, which has received a revelation from without, having a sharply defined Creed, given by GOD Himself, which it could neither enlarge, nor explain beyond the bare letter in which it is expressed. But the Church is essentially the Body of CHRIST, whose soul is the HOLY GHOST—that HOLY GHOST gradually guiding her into all

truth ; leading her by stages to see more and more deeply into the mysteries of her LORD's Person ; and learning more and more clearly to express them. She never limited to the Twelve only the promise of Inspiration made by CHRIST when He said, " I will pray the FATHER, and He shall give you another PARACLETE, *that He may abide with you for ever, even the Spirit of Truth.* But the Paraclete, which is the HOLY GHOST, whom the FATHER will send in My name, *He shall teach you all things.*" So also, she believes that there is a promise extending throughout all ages in those words, " Whatsoever ye shall " bind on earth shall be bound in Heaven, and " whatsoever ye shall loose on earth shall be " loosed in Heaven," and, with reference to Councils, " When two or three are gathered " together in My Name, there am I in the midst."

This development is not evolved, as a certain school of theosophists would teach, from the mere cultivation of the intellect, or from the consciousness of individual Christians, like discoveries in physics or metaphysics, but it is the work of the Inspiring SPIRIT, the PARACLETE, executing His proper office, for which CHRIST prayed the FATHER that He might be sent, and abide with the Church for ever. The gradual expansion of the Faith, the arrival by degrees and stages at the full expression of

it, is the guiding of Him present in the Church, Who was then to lead her into all truth.

We are thus led to see that Inspiration and Infallibility are the true attributes of the Church, in her perfect and undivided form, when she could gather together her faithful Pastors to consider and decide upon any matter connected with her Faith. And this Infallibility is to be found not only in the public decisions of General Councils, but also in the individual Inspiration of her Saints, who embodied the Truth in the form of Devotion, when such forms received the sanction of the Church by general use. We may also safely predicate that when, in God's good Providence, this state of division of East and West comes to an end, when the great schism is healed, when "Ephraim shall no longer envy Judah, and Judah no more vex Ephraim," the PARACLETE, the SPIRIT OF TRUTH, will again exercise His proper function, and we shall again have the certain evidences of Infallibility and Inspiration. Perhaps then, in a manifest manner will that prophecy of Joel be fulfilled, "I will pour out My SPIRIT upon all flesh, and your sons and your daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams." So also we may say of Miracles; they too, doubtless will be restored to the Church, and the many tongues

of earth, the curse of Babel, of confusion, shall cease, and the one tongue of Heaven shall alone be spoken.

The principle of development, the fact that the knowledge of the Faith is expansive, that it is arrived at by degrees, through gradual Inspiration, leads us to understand another fact, which would be, on any other supposition, inexplicable—namely this, that the Apostles left no definite form of words, which we call a “Creed” in the Church, and no definite form of worship, which we call a “Liturgy.” Had the Faith been fully and perfectly revealed in the time of the Apostles, they must have left a Form of Belief, one inspired infallible Form of Words, defining all that is to be believed, and stated in exact words, and in unchangeable expressions. But they did not do so ; for supposing that the short Form, which we call the “Apostles’ Creed,” were composed by the Apostles, the Church soon found it was not sufficient as a barrier against heresy ; it had to be enlarged three centuries later. The like is true of Liturgies and Forms of Worship. Our LORD left the germ of all worship in the few words with which He instituted the Holy Eucharist ; this has been enlarged and expanded by the Church, not only to a greater extent, but by the introduction of new matter, for instance the Invocation of the Blessed Virgin and the

Saints. We may look upon the ancient Liturgies as the production of the Inspired Church—various and varying, according to the various and varying minds of different nations and people and circumstances, for whom they were prepared.

This idea of development, the arriving in after-times at a knowledge of the true Faith, is far from being peculiar to Catholics. It is essentially a Protestant idea ; nay, without this principle of development, Protestantism falls by its own weight ; it has nowhere to stand. It is the great apology of Protestantism, that the ages immediately following the Apostolic days were dark, and that the sixteenth and succeeding centuries were illumined with a superior light ; that the Forms of Worship compiled in those ages were full of ignorance and superstition, and must be abolished to make way for such as the new enlightenment of the Spirit provides for a more spiritual generation. According to Protestant teaching, the most important Article of Faith had been entirely obscured until Luther proclaimed it ; it then became what it had never been before, the *Articulus stantis vel cadentis Ecclesiæ*. How a man should be just before God, had been wholly misunderstood from the days of S. Paul, till Luther discovered it. And not only had this truth been hidden from the Church up to his time, but

there was now revealed another, more startling in its novelty, more tremendous in its consequences. It is this, that the great Latin Church, with the Pope as the Head of it, is Antichrist ; and that the whole of Western Christendom is in a state of Apostacy from CHRIST, and, as more violent Protestants did not hesitate to affirm, obnoxious to inevitable damnation. Luther, Calvin, and those who thought with them, alone saw this terrible reality ; they saw that only by separating themselves from the Church of CHRIST could they obtain salvation from CHRIST. The Spirit of Inspiration and Infallibility which they received, led them still further. It gave them a power and a commission such as had been given to none save the Apostles, and which far exceeded theirs ; a commission to overthrow the Catholic Church and found new ones ; to abolish the Kingdom of CHRIST and erect new kingdoms in its ruins. Under this new Inspiration they changed the whole order of Worship, Days, Seasons, Fasts, Festivals ; all went down before them. Under the pretext of overthrowing Antichrist, they did the work of Antichrist, for they “changed “the times and the laws” of CHRIST’s Institution. This is true not only of the great Protestant bodies, but also of every little petty sect of yesterday, and involves every description of Dissenters.

There are some Protestants, who do not go to these lengths, men who reverence antiquity, and consider that the voice of the Fathers' and Councils should be regarded, not as an infallible authority, but as a necessary witness to the truth of Scripture, on whose word we can rely. If this be so then we must expect them to witness also to the most important of those doctrines, which are termed specially "Protestant;" such are the Lutheran doctrine of "Justification by Faith alone," and that of "Salvation by Imputed Righteousness." They will say, that at any rate, these doctrines are very plainly stated in Holy Scripture. Suppose they are—we do not say they are, but we will suppose so—then we ought to find them equally plainly stated in those witnesses to the doctrines of Scripture, the early Fathers. But it is not so. For instance, Milner, in his *Church History*, (Cent. v. Ch. ix.), speaking of S. Augustine's theology, says of Justification by Faith, "yet the precise and accurate nature of the doctrine itself seems not to have been understood by this holy man. He perpetually understands S. Paul's term to *justify*, of *inherent righteousness*, as if it meant *sanctification*" (sic). The Catholic answers, of course, neither S. Augustine, nor any of the Fathers, knew anything about such distinctions; for they are a Protestant invention of the six-

teenth century. Again, with regard to the Atonement ; it is supposed that there was no theory of this doctrine until S. Anselm evolved one ; and that his theory was by no means universally received. The Protestant doctrine of Imputed Righteousness is a development of the teaching of the Schoolmen, and is later still. We need not describe it, all we have to show is this, that Protestantism rests wholly for its authority and credit on the development theory. The difference between the Catholic theory and the Protestant is this—that the Catholic believes in a gradual development in the early ages, through the appointed means, and in regular order : the Protestant believes in a sudden inspiration after nearly fifteen hundred years of darkness ; and that this development was accomplished by irregular means, and with no settled order, but in accordance with human caprice.

In no point have the Protestants been more determined than on that of dishonouring our Lady. Happily, the Anglican Church did not imitate the fanatics of the sixteenth century in reviling the Mother of our LORD, though we fear many individuals of her communion did so ; we cannot deny that there exists at this time a most determined prejudice against doing her honour, or even acknowledging her by this title conferred upon her by the

Council of Ephesus, "The Mother of God." We shall now endeavour to remove that prejudice by examining the development of this Cultus in the Early Church. Before doing this, we must meet a common objection of the present day—one of three hundred years standing—that the Cultus of the Saints is a return to Paganism, and is in itself idolatry forbidden in the Bible. In examining this point, we shall have to deal wholly with the Old Testament, and not with the New. It is remarkable, that while there is no practice more constantly and more strongly forbidden throughout the whole of the one, there is a complete absence of such prohibitions in the other. The Council of Jerusalem forbade eating of sacrifices offered to idols; and S. Paul, in his Epistles to the Corinthians, confirms the decree. But neither the Council nor S. Paul speak of idolatry in such a way as the Hebrew Lawgiver spoke of it, or prohibited it in terms like those of the Prophets; and this, we may be sure, not because idolatry might be tolerated—for we are certain that neither would have tolerated it—but because they never contemplated its possibility in the Church. Had the SPIRIT which inspired the Apostles foreseen that the Church was likely to fall into idolatry, as the Hebrew nation fell, there would doubtless have been as many and as explicit warnings against it, as there are

in the Old Testament. It was foreseen, surely, that the belief in the Incarnate GOD, the apprehension of the great Central Truth of the Gospel, that GOD became a Creature in the Person of CHRIST, removed that which was the chief cause of idolatry among the people of Israel. The GOD of their worship was no longer the far distant incorporeal Being of the Israelitish faith. He had become MAN, and had taken the nature of man ; He could be represented in a visible form, and apprehended by human intellect. Human faith needed no longer the intervention of some inferior being, like to man himself, to stand intermediate between himself and GOD, for the SON of GOD became such. The vast impassable gulf between Heaven and earth was bridged over, when GOD and MAN were united in One Person. The longing desire for the GOD of men's worship to become comprehensible to the senses, which was one, and a very moving cause of idolatry in the ancient world, was now accomplished, and the whole apparatus of intermediate deities, half divine, half human, was no longer needed to supply the natural craving of the worshipper.

The fact of the Incarnation changed the whole relation between GOD and Man ; and consequently, to a very considerable extent, changed also the Law. The First Table of the Law had to be modified ; no longer is the Second

Commandment to be received in its plain and literal meaning ; its typical sense only remained. And this accounts for the fact, otherwise not easy to understand, that nowhere, in the New Testament, is the First Table of the Law enjoined upon the Church. Our LORD and S. Paul both enumerate the commands of the Second Table in express terms, but they seem purposely to ignore the First, except only in that summary, "Thou shalt love the LORD "with all thy heart, and soul, and strength, "and mind," and this, doubtless, because subsequent to the Incarnation the terms of the Second became inapplicable to GOD Who had taken a material form. For the Commandment forbids all pictorial representations of GOD, as absolutely as all adoration of the same. Such representations are looked upon, both by the Jew and the Mohammedan of the present day, as strictly forbidden. A strict Jew regards the portraying of the SON of GOD in the brilliant colours of a church window, or in a carved crucifix, as a direct breach of the Law of GOD. But the abiding Inspiration of the Church ever led the faithful, in the dark retreats of the catacombs or in the glorious sunshine of a gorgeous cathedral, to assist the devotion of those who worship in spirit and in truth by a representation apprehensible of the senses. So also—we mention this merely in passing—the same

Inspiration guided the Church to abolish the Fourth Commandment as far as the literal Sabbath was concerned, and to commemorate weekly, instead of it, the Death and Resurrection of the LORD. So likewise, the same unerring Inspiration led the Church to the Cultus of her who gave a body to the SON of GOD, at whose breasts He derived His infant nourishment ; for that was a natural and legitimate result of the fact of the Incarnation itself. So also the Church honours those Saints, who through faith in the Incarnate GOD, and the power of the Divine SPIRIT, conquered the enemies whom CHRIST conquered, and became each one a living temple of the HOLY GHOST, as eminent members of CHRIST, in whom the works of the HOLY GHOST are made manifest in the world.

There is another consideration, which shows that the language of the Old Testament about idols and idolatry can have no reference to the Cultus of the Saints. It is this—that the idols or false gods of the heathen were not good men, but evil spirits, demons. Our LORD identifies the god whom the Philistines worshipped, Beelzebub, as the “Prince of the Demons.” S. Paul tells us further, yet in truth he is quoting Psalm cvi. 37, that the sacrifices of the heathen, were made to demons, and not to GOD. There is no parallel between the Cultus of GOD’s Saints and the cultus of

demons; the prohibition of the latter cannot be made to extend to the former. Besides this negative aspect of the Cultus of the Blessed Virgin, there is a positive aspect also, and one which should lead us to see the necessity of a return to it among members of the Anglican Church.

We have shown before how the indwelling Inspiration led the Church to the development of the full doctrine of the Incarnation. We have seen that it was not until the seventh century after the Incarnation, that she arrived at the perfect knowledge of that doctrine. In arriving at this, it was seen that there must be a deeper apprehension of her honour, in whom that Incarnation was accomplished. To meet the heresy of those days there was given to her the title of "the Mother of God." Then the proper Cultus of the Blessed Virgin commenced; and it deserves to be especially noted, that from that time no heresy on the matter of the Incarnation obtained any lengthened standing in the Church. There was the heresy of Eutyches, and of the Monothelites, and of the Monophysites; but the Church quickly condemned and excommunicated them; and they became sects outside her body, not a school within. We may lay it down as an historical fact, that from the time that the Cultus of the Blessed Virgin took a hold on the mind of the

Church, and entered into her Offices and Ritual, she has been preserved from heresy on the doctrine of the Incarnation, the one great trouble before that Cultus was established. The many Antichrists which disturbed her faith ceased to disquiet her; the foundation was secured, and no storm without could shake it. The mind of the Church now fully comprehended that laid down by the eagle-sighted Apostle, "Hereby know ye the SPIRIT of GOD: every Spirit that confesseth that JESUS CHRIST is come in the flesh is of GOD; and every spirit that confesseth not that JESUS CHRIST is come in the flesh is not of GOD; and this is that spirit of Antichrist, whereof ye have heard that it should come" (1 S. John iv. 2.) The Incarnation is essentially *the Doctrine of Christ*, of which the same Apostle says, "He that abideth in the doctrine of CHRIST, he hath both the FATHER and the SON," and of those who would not receive it, he further commanded, and the Church acted through seven centuries on that command, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed" (2 S. John 10.) It was this disciple, who received into his home the Blessed Mother of GOD. When he paid her the honour due to a mother, he would not allow those who denied her Motherhood of

GOD to enter into his house, neither would he bid them God-speed ; an example, surely, intended for the Church, which is the House of GOD, in all ages, to follow ; to honour her, of whom came the Incarnate GOD, with worthy worship, and to excommunicate all who should refuse to acknowledge her SON as the SON of GOD.

In Southern Europe, among people far more susceptible of religious feeling than those of the colder North, the devotion to the Mother of GOD takes a form of singular personal affection and regard. CHRIST's Mother is their Mother, His love to her becomes theirs ; they realize a relationship as existing between themselves and her, as between a mother and her children. GOD the FATHER is a Spirit too high, too far removed from human weakness and frailty to be distinctly apprehended : the SON of GOD, though He is still in human form and nature, is to be the Great Judge at the Day of Judgment ; His awful majesty, His supreme power, are associated with an idea of justice and righteousness before which the erring soul shrinks and trembles. It longs for one more absolutely human, for one who can have more tender affection, more loving condescension. Where can this be found more fully than in her who has been a mother, and has all those affectionate feelings which belong to motherhood ? Here is a bosom in which it can

rest, here is a being to whom can be confided all the weaknesses and sorrows of the human heart.

The Southern Catholic realizes all this in a strangely real manner. There is an image or a picture of the Madonna in the house, or it may be in the ever-open Church; to it goes the mother of the family or the child; she tells it all her troubles, her trials, her difficulties: she looks to her for help, for counsel, for comfort. She feels that there is one to whom she may unbosom herself, her spiritual Mother, and that Mother, the Queen of Heaven. Sir Walter Scott, with that singular Catholic instinct which so often appears in his writings, in spite of the narrow and cold Protestantism by which he was surrounded, and in which he had been brought up, showed how truly he could realize this feeling, puts this prayer in the mouth of one of his heroines:—

“Maiden! hear a maiden’s prayer!

“Mother! hear a suppliant child!”

The following is quoted from a living writer—a passage which well describes the depth of this feeling:—

“They come and pour forth their whole
“souls before some picture or image of the
“Madonna—entering into all their hopes and
“fears, doubts and anxieties, every detail of
“their domestic circumstances, quite as natu-
“rally as a child confides its little troubles or

“desires to one of whose sympathy and assistance it has reason to be assured. At one time you may see a poor woman who is going on a journey, or removing from her usual place of residence, come to take leave of her favourite Madonna, and talk to her, and lament over the separation, and in every respect converse with her as though she were her nearest and dearest friend, from whom she was about to part. Or you may see another rush hastily into a Church, evidently under the pressure of some sudden trial, throw herself at the feet of the Madonna and cover them with kisses; then, amid the most convulsive sobs, and with anything but the silent prayer of Anna, in which ‘only her lips moved, but her voice was not heard at all,’ tell her the whole history of what has happened, and implore her interference. Gradually her agitation subsides; she has communicated her troubles to one who will be sure to help her, and, strengthened by this consolation, she rises from her knees, with a calm and cheerful countenance, to go forth and bear them patiently. Yet she can scarcely make up her mind to leave the sanctuary of her peace. As she withdraws with slow and unwilling steps, ever and anon she turns her head to waft another kiss to the Madonna; and you may hear such parting exclamations as these bursting from her lips: ‘*Addio, Mamma mia*; I have

“told you everything ; I am going away now,
“I reckon upon your help ; you understand
“me : I know you’ll not disappoint me ; *Addio*,
“*Mamma mia, Addio !*’

“And lest any of my readers should think
“that this child-like simplicity is confined to the
“lower and more uneducated classes, I cannot
“resist the temptation of presenting them with
“one or two extracts from a little book of de-
“votions, published about thirty years ago by a
“distinguished advocate, at that time one of the
“judges in Naples. This is a specimen of the
“kind of address which he uses towards the
“Madonna : ‘Listen to me, my Mother ; you
“*must* grant me what I have asked, for if you
“refuse, what will people say of you ? Either
“that you *could* not, or that you *would* not,
“help me. That you *could* not, nobody will
“believe, for they know you too well for that ;
“and then that you *would* not, I protest I
“would rather be told that you had not the
“power than that you had not the will. For
“what ! Shall it be said that my own Mother,
“the Mother of mercy, grace, and kindness,
“had not the will to relieve the necessity of one
“of her children ? Oh, what then will become of
“her reputation ? Think of this, my Mother,
“and extricate yourself from the dilemma if
“you can.’ And again, ‘You think, perhaps,
“my Mother, that you have given me a great

“ deal already ; I do not deny it ; but you owe
“ me still more than you have given me. Every-
“ one knows that your riches are inexhausti-
“ ble, that you are the Queen of Heaven and
“ earth, the dispenser of grace and the gifts of
“ GOD. But then consider, I pray of you, that
“ those riches were given you, not for yourself
“ alone, but for your children ; for me, the least
“ and most unworthy of them all ! Was it not
“ to redeem me that the SON of GOD became
“ man, and chose you for His Mother ? Be-
“ hold, then, all that you have is ours ; it was
“ given you for us ; it belongs to us. Now,
“ you cannot deny that all that you have yet
“ given me is as nothing compared with what
“ you possess. You are, therefore, my debtor,
“ and you owe me much. Is it not so ? What
“ answer have you to make to this ? ”

Through the Middle Ages the Church was little troubled with heresy on the doctrine of the Incarnation ; during which time the Cultus of the Mother of GOD continued, and perhaps had outgrown its proper proportions, and had become excessive. When that rebellion of human will against Divine will, of individual authority against the authority of CHRIST which He committed to His Church, was consummated—we mean of course the so-called Reformation—then, as was naturally to be expected, the Mother of GOD became an

especial mark for the blasphemies of men whose object was to overthrow the Church of her SON. One of the first acts of those who took in hand the extinction of the old Faith, and the setting up of the new, was the abolition of the Cultus of S. Mary, and the Invocation of the Saints of GOD. More or less, in a greater or less degree, among different sections and different communities, was our Lady degraded, in some absolutely blasphemed. In all, we believe, without exception, has she been denied the title given her by the Council of Ephesus, "the Mother of GOD." Let Protestants mark the result—immediately the most painful and blasphemous doctrines concerning the Incarnation followed. Fanatical sects in this country and in Europe everywhere abounded; in many of which old heresies were again revived, and new ones invented. Few, probably, were really orthodox on the Catholic doctrine of the TRINITY. Many were professed deniers of the Divinity of our LORD. Years have rolled on. Protestantism has become the settled religion of a large portion of Europe. And what do we now see? That by far the larger number of those who commenced in denying to our Lady the title of "Mother of GOD" have advanced to the point of denying, or at least of not confessing, that her SON is the SON of GOD. Take an example in our own

country. The Presbyterian sect was, in the seventeenth century, as orthodox as Protestants can be on the doctrine of the Holy TRINITY, but they denied that our Lady is the Mother of GOD. The sect now denies that the Son of Mary is the SON of GOD, that JESUS CHRIST has come in the Flesh!—that “doctrine of “CHRIST,” which S. John declares to be the touchstone of the one Faith. In the North of Ireland Arianism is gaining ground among Presbyterians, and gradually supplanting the Nicene Faith. What shall we say of German and Swiss Protestants? How many are there that believe in the Holy TRINITY?

It is not the open denial only, it is the unexpressed unbelief of popular Rationalism, common to all sects, and we must needs confess, too common in our Branch of the Church, that is gaining ground. Nor do we hesitate to say that one of the most powerful means to counteract this is the revival of the Cultus of the Blessed Virgin. Nay, we say further, that unless Anglicans exert themselves to re-introduce this Cultus, they must expect to see more and more the spread of Rationalism and unbelief.

This is matter for profound thought among the leaders of the great Catholic Movement of the day. When that Movement first took place, it was confined to a return to Anglican

Doctrines and form of Worship, such as was laid down by the great Divines of the seventeenth century. This was soon found to be wholly inadequate, as well as unfitted, for the wants of the age. It was the late Archdeacon Wilberforce who pointed out the real deficiency, and, to a certain extent, supplied it, in his two great works on *the Incarnation* and *the Holy Eucharist*. He then found out how wholly insufficient was the mere Anglican idea of twenty years ago for a Catholic; he sought something deeper in the Roman. Fourteen years of active Church life have developed the mere Anglican into a true Catholic; but yet the fulness of the reality of the Incarnation and of the Holy Eucharist is not yet perceived by the great mass of English Churchmen. Something more is needed to bring out the truth in its fulness; and that, we believe, is the Cultus of the Mother of God. This Cultus is now, in the minds of most persons, so closely connected with the doctrine of the Immaculate Conception, that we must examine this latter doctrine more carefully.

Few Anglicans and fewer Protestants have made themselves acquainted with this doctrine, or considered how it bears upon that of the Incarnation; nay, we believe very few can state what really is the doctrine of the Immaculate Conception, as laid down in the

Bull of Pius IX. There is a sort of vague notion that it is inconsistent with our doctrine of "CHRIST alone without sin"—that in some way it detracts from His miraculous conception and birth. It is further objected that there is no trace of this doctrine in the Scriptures, that it was unknown to the Fathers, that it is a late invention of the Roman Church, and therefore on all these grounds to be at once rejected.

We have already shown that the fact of a doctrine not being found in Holy Scripture, and not taught in the earlier ages of the Church, but developed subsequently, is really no objection, or, rather, is not tenable by those who, like ourselves, hold the authority of the first six General Councils. We have seen that the doctrine of the Person of CHRIST was not fully revealed to the Church until the Monophysite and Monothelite heresies compelled the Church to define the Catholic Faith in a fuller manner than is found in the Bible, or known to the early Fathers. In like manner the Council of Ephesus, when it gave to our Lady the title of *Theotokos*, produced a seed from which subsequent doctrines were the legitimate growth. The last objection, that the doctrine of the Immaculate Conception is expressly Roman doctrine, is probably the strongest of all, and therefore requires a closer

consideration. To the mere Protestant and to the unlearned Anglican, this objection seems so fatal to the doctrine, that few consider it even needful to inquire further. Prejudice and inconsideration are, of all things, the most hostile to the truth in this and in all other matters.

Let the Protestant weigh the following facts :—The doctrine of the Immaculate Conception was developed by the same persons who first developed the Protestant doctrine of the Atonement—that is, the idea of CHRIST paying a debt for us to His Heavenly FATHER. Our great Archbishop, one of the first, if not the first, of the Schoolmen, S. Anselm, propounds a doctrine of Satisfaction, from which the Protestant idea is a legitimate development. John the Scot, better known as Duns Scotus, our own countryman, one of the greatest, if not the greatest, of the Schoolmen, may be considered as the originator of the dogma of the Immaculate Conception. S. Thomas Aquinas denied it. Peter Lombard gave it as his opinion that the HOLY GHOST first purified the Blessed Virgin from all sin when He overshadowed her. S. Bonaventura states his belief that though GOD might have preserved her from Original Sin, yet He had not done so. S. Bernard, in his celebrated letter to the Canons of Lyons, writes thus :—“I firmly believe, with the Church, that she was sancti-

“fied when in the womb of her mother, and so “came to light sinless.” Scotus flourished a century later. In his time were carried on those wonderful disputations which rendered the University of Paris so famous, that there was brought to it, as to a centre, all the learning of Western Europe. Out of these disputations were formed two great schools in the Western Church, the Scotists and the Thomists, the disciples of John the Scot, and those of S. Thomas. The first was a Franciscan, the other a Dominican; and these two Orders became the champions of the two doctrines on the Conception; and we may say, though these two Orders are now, in most countries, of little influence, yet the traditionary faith on this point lives still. This fact explains another, which is not sufficiently understood.

When Dr. Pusey brought out his *Eirenikon*, Anglicans were surprised at the large number of Bishops and Ecclesiastics who were opposed to the making of this dogma an Article of Faith. They had no notion that there was such a want of unanimity in the Roman Church. The fact is easily explained when we look into history, and see that two schools had existed since the thirteenth century; and that, though no longer called or known as Franciscan and Dominican, the traditionary teaching survives. It was those under Domi-

nican influence that opposed the Bull; it was those under Franciscan who supported it. And this too accounts for the further fact that it was from Spain, of all countries, that the opposition first appeared. Consistently so—for Spain is the country in which the Inquisition exercised its power latest in history, and, the Inquisitors were Dominicans.

We must not—though sorely tempted—give even a cursory glance at the history of this dogma in the Middle Ages. France, under the influence of its famous University, was the champion of the Immaculists. Spain, under the Dominicans, was the champion of the opposite faction. The question came before the Councils of Kostnitz and Basle, in both of which the Franciscans were victorious. In the first, John Gerson, the illustrious Chancellor of the University of Paris, went a step further than Scotus ever thought of proceeding. Having declared Mary to have been conceived without sin, he further advanced that her husband Joseph, though conceived in sin, was sanctified from his mother's womb. But we must stop; we are not writing a history; we can only refer the Reader to Fleury. (*Tome xxii.* Paris, 1726.)

There is a sort of likeness between the Protestant doctrine of the Atonement as developed in the sixteenth century, with all its disputes

and discussions, and that of the doctrine we are considering—enough, at least, to make us say that Protestants have no right to condemn the dogma on the score of its being new, so long as they hold the Anselmic theory of Satisfaction. We may also be permitted to remind zealous Anglicans, who cling to the principles of Bishop Bull, and would limit the Canon of Vincent of Lirrens to the first seven centuries, that they have quietly acquiesced in a change or a development of far greater importance, in accepting the Nicene Creed with the *Filioque* clause, than the Cultus of the Blessed Virgin ; for certainly it is a far greater change, a far more important development, to affirm a new fact about the HOLY TRINITY, than one about the Blessed Virgin. Yet Anglicans can fiercely assail Romanists with making additions to the Faith since the last General Council, and at the same time repeat, week after week, a symbol containing a clause rejected by the entire Orthodox Church, a clause not found in the Bible, and unknown to the early Fathers, but, strange to say, a pure development of the Roman Church !

Such consideration will, we trust, prevail to remove *à priori* prejudices to a candid investigation of the doctrine, and perhaps even to render the mind favourable to the investigation.

There are two points in the consideration

of the Incarnation which, all will admit, are absolutely necessary and true. 1st. That our LORD's Conception was wholly without sin; 2ndly. That He derived from His Mother all that belongs to His Manhood. Equally, then, does it necessarily follow that from the time of His Conception to that of His Birth—at the very least—His Mother must have been absolutely sinless; for, had it not been so, our LORD would have contracted sin from her—“Who can bring a clean thing out of an unclean?” For we must bear in mind that our Divine LORD took all that belongs to His Human Nature from His Mother, both as regards His Soul and His Body. It was not that a precious jewel was shut up in a worthless casket, but it was that GOD was in the womb of His Mother receiving His Human Nature from her. The Pearl, according to the beautiful interpretation of our LORD's Parable by Theophylact, receives its birth from the shell in which it is enclosed; far more precious than the enclosing shell, with purer lustre, the CHILD exceeds the Mother, though all is derived from her. If then the Mother were sinless, it must needs have been by some special grace that she was so. When was this grace afforded? Before, certainly, the Conception of our LORD; nay, before the Salutation of the Angel: “Hail, thou that hast been replenished with

Grace!"—in the perfect tense, an action passed, not then commencing;—exactly expressed by the Vulgate *Ave Gratia plena*. Can we think otherwise than that she was sanctified from her mother's womb? GOD thus sanctified the Forerunner of His SON, S. John the Baptist, can we think that He would do less than thus sanctify the Mother of His SON? Nay, rather, would He not do much more? Not only reverence, but reason, must suggest that the Mother of GOD was sinless. Not only was she sanctified from her mother's womb, but also must she have been sinless in her life, otherwise she would not have been fit to be the Mother of GOD.

Sin is of two kinds, active and passive. Passive is that which we know best by the term "Original Sin," a certain defect derived from the fall of our first parents. All theologians, from the time of S. Augustine—for the doctrine of Original Sin was undeveloped before his time—and excepting S. Augustine, and a few who followed him in his excessive estimate of what that sin is, have held that Original Sin is negative and not positive, is an absence of Grace, not an infusion of evil; consequently it can be remedied by the gift of Grace: and that if to any one there be bestowed this gift of Grace while yet in his mother's womb, then there will be born one

who is free from sinful inclination and propensity; and if there continue supplies of Grace there need be no subsequent sin. There remains, however, the taint of hereditary descent from fallen Adam, the mere consequence of being conceived and born of sinful parents. This spot on the soul, not an active agent of sin, nor yet an opening through which the tempter may insinuate himself, is but a stain in an otherwise pure being. A single act of Grace can remove this, and if that act of Grace be applied, there is born one immaculate. That act of Grace which removes the stain of Original Sin is one purchased by the Merits and Atonement of CHRIST.

Here then is a wonderful interchange between the Mother of GOD and the SON of that Mother. She is made immaculate through the Atonement of her SON; He receives an Immaculate Humanity from His Mother, rendered immaculate through His all-sufficient Atonement; and this is in truth the doctrine of the Immaculate Conception, as declared by the Bull of December 8, 1854, which expressly affirms "That the most Blessed Virgin Mary, in the first instance of her conception, by a singular privilege and grace of GOD, *in virtue of the Merits of Jesus Christ, the Saviour of the human race*, was preserved exempt from all stain of Original Sin." It is perfectly true

that the early Fathers never declared their belief in this doctrine, nor could they, for they never declared their belief in that which renders such a doctrine necessary—Original Sin. It was S. Augustine who developed the doctrine, which was necessitated by the heresy of Pelagius; consequently there could be no assertion of the Immaculate Conception as there had been no assertion of Original Sin. It was, however, a pious opinion before the time of S. Augustine—we may say an universal belief—that the Mother of God was preserved through life from actual sin by a special gift of Grace.

The doctrine of the perfectly sinless Nature of CHRIST requires a belief in the freedom from actual sin in the person of His Mother, at least previous to His birth—a freedom which in itself is not, in the strictest sense of the term, miraculous. While, on the other hand, to suppose that she had ever actually sinned, would require an act strictly miraculous to render her immaculate. For active sin implies two things—first, an act which stains or pollutes the soul; secondly, the acquisition of a sinful habit, which requires an application of Divine power, by a special act, to remove; in a word, it would require a larger, and, if we may so say, a stronger application of the Merits of CHRIST, and of the Atonement which He made, to remove the sinfulness of the act of sin, as well as

the pollution engendered by the habit of sin, than the infusion of such a habit of grace as would be sufficient to preserve from sin. Surely it is a more reasonable, not to say a more reverent belief, to suppose that the Almighty FATHER, the Author of all Grace, bestowed on her in whom His SON should become Incarnate, such a habit of grace from her mother's womb that she should live her early life without sin, than that He would permit her to be tempted and fall into sin, and then, by what we may almost term a miraculous process, render her immaculate in order to become the Mother of the Sinless SAVIOUR ! Sinless in her life, sinless in her death, she stands forth as the first and highest example of the efficacy of the all-sufficient Atonement of her Sinless SON !

When the Blessed Virgin brought forth the Incarnate GOD, there was sung in Heaven, "Peace on earth, Good-will to men." The echo of that song should still be heard reverberating through the vaults and aisles of Holy Church. Instead of this, there is ever the sound of war : war, the saddest of all wars—war between brethren. Yes, the very Gospel of Peace is a call to war ; the Kingdom of CHRIST is divided, and brother fights with

brother—England against Rome, and Rome against England. Love, charity, truth, are thrown off, and hatred, bitterness, evil-speaking, take their place. “Shall the sword devour for ever?” Is there never to be peace in the House of the PRINCE of Peace? There was once a city besieged: in that city there was a wise woman, and she said to the captain of the besieging army, “They were wont to speak in old time, saying, They shall surely ask counsel at Abel: and so they ended the matter. I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the LORD?” There is war in CHRIST’s Kingdom; there are hostile camps, cities besieged. Yet there comes the voice of wisdom, Why wilt thou swallow up the inheritance of the LORD? There are some, surely, who are peaceable and faithful in Israel. Let us seek counsel at Abel, and so end the matter. The writer of the above Essay offers it as an Olive Branch of Peace between the two contending parties; a word of counsel from Abel. It is the enemy of souls who makes differences: our GOD is a GOD of peace. The word of counsel is this:—Do not exaggerate differences, seek rather to reconcile them. Do not provoke animosity, but promote love. It is charity, not wrath, that covereth

the multitude of sins. Why do they of the Roman Obedience exaggerate the faults of their brethren of the Anglican Communion? Why are Anglicans so bitter against Romans? "Sirs, ye are brethren; why do ye wrong one "to another?"

We may hope that, as the mists of error disperse, and the light of Divine Truth shines more clearly upon the Church, Anglicans will see the necessity, as well as the propriety, of the Cultus of our Lady. The doctrine of the Incarnation of the SON is incomplete without there be held with it the fact of the sinless life of His Mother. Can the worship of the Incarnate SON be perfect without the Cultus of His sinless Mother? It is the "missing link," that has so long severed the Anglican from communion with both East and West. To join again the broken chain will surely bring that blessing which the SON of Mary once pronounced, "Blessed are the "peacemakers, for "they shall be called the Children of God."

PAX VOBISCUM. AMEN.



AND there appeared a great wonder in Heaven, A *Woman*, clothed with the *Sun*, and the *Moon* under her feet, and upon her head a crown of twelve *Stars* . . . and she brought forth a **MAN CHILD** Who was to rule all nations.—REVELATION xii. 1, 5.

A GARDEN inclosed is My *Sister*, My *Spouse*, a Spring shut up, a Fountain sealed; thy Plants are an Orchard of *Pomegranates*, with pleasant Fruits; *Cypresses*, with *Spikenard*.—SONG OF SOLOMON iv. 12, 13.

As the *Lily* among thorns, so is my *Love* among the daughters. As the *Apple-tree* among the trees of the wood, so is My *Beloved* among the Sons.—SONG OF SOLOMON ii. 2, 3.

THY stature is like to a *Palm-tree*, and thy breasts to clusters of Grapes.—SONG OF SOLOMON vii. 7.

THOU art beautiful, O my *Love*, as Tirzah; comely as Jerusalem . . . My Dove, My Undeiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the Queens, and they praised her. Who is she that looketh forth as the morning, fair as the moon, clear as the sun?—SONG OF SOLOMON vi. 4, 9, 10.

How fair and how pleasant art thou, O *Love*, for delights.
SONG OF SOLOMON vii. 6.



A Just Apology.



The HOLY GHOST His temple in her built,
Cleanfed from congenial, kept from mortal guilt.

Saints who of GOD have beatific view
Such mighty joys peculiar never knew ;
They to hymn GOD as votaries are employed,
As Mother of the GOD they hymned, she joyed.

When to the grave she should resign her clay,
Exulting when the world she was to leave
And her Divine Viaticum receive,
Fell sick and died of an excess of love,
Hastening to her restoratives above.
Heaven with transcendent joys her entrance graced,
Next to His throne her SON His Mother placed,
There below now she's of Heaven possessed,
All generations are to call her blessed.

O happy Virgin undefiled,
Blessed Mother of a Blessed CHILD.

BISHOP KEN.

Mother ! whose virgin bosom was uncroft
With the least shade of thought to sin allied !
Woman ! above all women glorified ;
Our tainted nature's solitary boast ;
Purer than foam on central ocean tost ;
Brighter than eastern skies at daybreak strewn
With fancied roses, than the unblemish'd moon
Before her wane begins on heaven's blue coast ;
Thy image falls to earth.

WORDSWORTH.

Αἰὲν Ἀριστεύειν.

⊙

A Just Apology

or

A Vindication of a Booke entituled THE FEMALE GLORY,

*From y^e false and malevolent Aspersions cast uppon
it by Henry Burton, of late deservedly cen-
sured by y^e Starr Chamber.*

“ Hail ! Thou that art highly favoured.
BLESSED art Thou among Women.”—S. GABRIEL.

“ BLESSED art Thou among Women.”—S. ELIZABETH.

“ All generations shall call me BLESSED.”—S. MARY.

Dedicated to

The most Reverend Father in God, *William*,
Lord Arch-Bishoppe of *Canterbury*, His Grace ;
And *William*, Lord Bishoppe of *London*,
and Lord Treasurer of *England* ;

His most honour'd & singular good Lords,

By

ANTHONY STAFFORD, Gent.

Seraph of Heaven ! too gentle to be human,
 Veiling beneath that radiant form of woman
 All that is insupportable in thee
 Of light, and love, and immortality !
 Sweet Benediction in the eternal curse !
 Veil'd Glory of this lampless universe !
 Thou Moon beyond the clouds ! thou living Form
 Among the Dead ! Thou Star above the storm !
 Thou Wonder, and thou Beauty, and thou Terror !
 Thou Harmony of Nature's art ! Thou Mirror
 In whom, as in the splendour of the Sun,
 All shapes look glorious which thou gazest on !
 See where she stands ! a mortal shape endued
 With love, and life, and light, and deity ;
 The motion which may change but cannot die ;
 An image of some bright eternity ;
 A shadow of some golden dream ; a splendour
 Leaving the third sphere pilotless.

SHELLEY.

O Mother Maid ! O Maid and Mother free !
 O bush unburnt, burning in Moses' fight !
 That down didst ravish from the Deity,
 Through humbleness, the Spirit that did alight
 Upon thy heart, whence, through that glory's might,
 Conceived was the Father's sapience,
 Help me to tell it in thy reverence !

Lady, thy goodness, thy magnificence,
 Thy virtue, and thy great humility,
 Surpass all science and all utterance ;
 For sometimes, Lady ! ere men pray to thee
 Thou go'st before in thy benignity,
 The light vouchsafing of thy prayer,
 To be our guide unto thy Son so dear !

My knowledge is so weak, O blissful Queen,
 To tell abroad thy mighty worthiness,
 That I the weight of it may not sustain ;
 But as a child of twelve months old, or less,
 That laboureth his language to express,
 Even so fare I ; and therefore I thee pray,
 Guide thou my song, which I of thee shall say.

CHAUCER, *Priores's Tale*, modernized by WORDSWORTH.



A Just Apology.

MY MOST HONNOURED LORDES ;



Y Soule is divided betweene an humble desire to importune your *Lordships* with lines unworthy your perusall, and a reverend feare least I should interrupt your more serious thoughts, & your great important affaires. But, my Gracious *Lordes*, necessity (an observer of neither lawes, nor Holy-daies) commands, & I must obey ; and (though wth the breach of good manners) endeavour to keepe my Faith unsuspected. With bended Knees I dayly beseech God, that I may dye according to that of *Tacitus*, "*bona fama, potius quam magna.*" Yet, is not my Reputation so deare to mee, that I will not forgive all injuries done mee, either in Fame, or in Fortune, with the same facility they are acted. My Mynd is of prooffe against all these ; for I have learned in my SAVIOURS Schoole to endure all wronges of this Nature ; but hee that calls my Religion

Tacitus.

in question, & brings my Faith to GOD in suspicion, toucheth me to the quicke, & gives me a deepe wound, w^{ch} hee can never heale, so that the scarre will not remaine. Hee that is not tender and sensible this way, unmanneth himselfe, & is at but best a Monster of Nature in humane shape. By Religion, my Soule is joind, and marrydd, to her Maker & Redeemer; & hee that maliciously and falsly publisheth a divorce betweene GOD and her, is by farre more cruell than hee, who, by violence, separates her from the body she hath so long inhabited; her vnion with the latter being not so strong, as that with the former. This deadly blow I have received, my most *Reverend Lordes*, for I am brought upon the stage by the *First borne of Infamie*, one *Burton*, heretofore a sweep^r of his Ma^{ties} Closett, for an Innovatour; for a Blasphemer of my Heavenly FATHER; & a base Desertour of my Mother *Church*, from whose holy Breasts I never suckt any corrupt Nourishment.

H. Burton.

H. Burtons
Sermon :
For GOD &
the King.

Hee says I have, “*in a Booke intituled THE FEMALE GLORY, Deified a Creature, the Holy Virgin Mary, & made her equall to her CREATOUR.*” Though this abominable vntruth will appeare to any man of co^mon sense, who shall reade that Treatyse of myne; yet are there so many, who will never peruse it, but will take all Allegations brought against mee, by my

malevolent Adversary, for true, that I shall never be able to wipe off the scandall. Once I determined to answere his Forgeries; but that thought left me, when I understoode from *Doctor Heylins Reply* to this simple Schismaticque, that your *Lordships*, and the *Church*, were resolved to vouchsafe, neither him, nor any of his fellow-fooles any further *Answer*; but that they should henceforward write at y^e perill of their ears. Being in this perplexity, not knowing what course to take, I consulted with my best, and most knowing Friends, who unanimously advised mee not to penne any publique Satisfaction, for *two* reasons; the *first* was, for that yo^r *Lordships* had forbidden it; the *next*, that those obstinate spirits that would not reade my former *Booke*, would much lesse surveigh my ensuing *Defence*. Yet, did they judge it most fitt, that I should endeavour to give your *Lordships* satisfaction, because to you both I owe it; & lest I should incurre your ill opinions, a disaster w^{ch} I would not willingly outlive. To you, my *Lordes Grace*, I stand obliged to lay my Bosome open, in that I have dependency on your *Grace*; you being the most *Honourable Lord & Chancellour* of this *Vniversity*, whereof I glory to be a Member. To you, my *Lord of London*, I am ingaged further to expresse myselfe, because by your Authority my *Booke* was licenc'd; & consequently, no dis-

grace can light on mee without reflecting on yō. And to make this short *Apologie*, another Motive, and a continuall Remembrancer, is the honnour and happinesse I have, to bee often conversant with the learned & prudent *President*, & *Fellowes*, of that *Colledge*, w^{ch} will for ever glory in both your Governments, & predicate yo^r Bounty by w^{ch} it hath beene so much beautified, and enlarged. I know yo^r *Lordships* love frugality in wordes, I will therefore onely use so^e many as shall both give you an account, why I presum'd to put my Sickle into the Divines Harvest in wryting this *Booke*; & also free mee from the odious Aspersions of the *Spirituell Rebel*; & vindicate the *Booke* itselſe frō the venomous slanders laide on it. The Labour will not bee great; for the meere quoting of diverse places in it, w^{ch} directly make against the profane Idolatrizing of this *Superlative Saint*, will iustifie me in all eyes, but in those of Envy, and her brood.

As for the *first*, being by many tyes obliged to a most vertuous & learned Lady of this Land, I conceived I could present her with nothing more acceptable, in her sight, than the LIVES OF THE FEMALE SAINTS, which were never yet, by any man, truly & elegantly written. And to begin this Worke with THE BLESSED VIRGIN, the comōn method of others, Piety, & my Conscience, enioined mee. True

it is, I have never received Holy Orders ; but as true I ever aspired to that great Dignity ; & of all Studies was ever most delighted with that of Divinity. More over, this being but a History, I saw the penning of it required no subtilty at all, but onely iudgment & language ; in w^{ch}, though I bee no Master, I am no Apprentice ; & my affectionate Zeale to the Story, made me confident I should reape (if no Honour) no Shame in composing it.

NOW TOUCHING MY BOOKE.

In my *Epistle to the Readr*, I make a Protestation in these formall wordes :—“ Yet wth all
“ *I professe that I am her Admirer, not Idolater,*
“ *and that I no way allow of their profane Cus-*
“ *tome, who rob GOD of His Honour, and be-*
“ *stowe it on her. But this I will say, that*
“ *though I impute not the late troubles and af-*
“ *fections of the Protestant Partie in Germany,*
“ *to the small Reverence these paid her, (‘ many*
“ *‘ of Gods Judgments,’ according to S^t Augus-*
“ *tine, ‘ being secret, none unjust’)* yet truly I
“ *beleeve, that the undervaluing of One so great*
“ *and deare in CHRISTs Esteeme, cannot but be*
“ *displeasing to Him, & that the more wee*
“ *ascribe to her (setting Invocation apart) the*
“ *more gracious we appeare in His Sight.*”

Againe in my *Pannegericke*, I say thus :—

“ Thus Holy Virgin have I shaddowed o’re

Female
Glory : To
the Masculine
Reader.

A Pannegy-
ricke upon
the Blessed
Virgin.

*" Thy Picture, in a rude unpolished score,
 " That wist t'have drawne it, wth as lively
 Grace
 " As ever Painter drew the sweetest Face;
 " Yet, would I not idolatrize thy Worth,
 " Like some whose superstition sets thee forth,
 " In costly Ornaments, in Cloths so gay,
 " So rich, as never in the Stable lay,
 " Theese make thy Statues now as famous bee,
 " For pride, as thou wert, for Humility.
 " I cannot thinke thy Virgin-Bashfullnesse
 " Would weare the Lady of Loretos Dresse,
 " Though farre more glorious Robes to thee were
 give",
 " Meeknesse, & Zeale on earth, Glory in Heaven.
 " Take then the Honour thou hast iustly wonn,
 " Praise aboue Angells, but below thy SONN."*

In another part of my Booke, I thus farther declare, how much I abhorre the Idolatry wth I am so uniuersally charged:—

Life of the
Blessed Vir-
gin: Her
Internall
Beauty.

*" Here my Invention treads a Maze, and my
 " heart is divided betweene an earnest desire to
 " praise her to the height, and an holy feare,
 " least in that Praise I should trench on GODS
 " Owne peculiar Attributes. That she was no
 " way inferiour to her SONNE according to the
 " Flesh, I dare not with some avouch, who mag-
 " nifie her in a phrase that violates her Mo-
 " desty, and makes her to blush at her owne Ex-*

“ altation. Her Lowlineſſe was ſuch, that it
“ was neerer the reiecting of all Commendations,
“ th en entertaining a comparifon, betweene her
“ ſelfe, and Him to Whom ſhe had profefſed her-
“ ſelfe a Handmaiden. And no leſſe is her ſhame,
“ or indeed her trembling, when pens profanely
“ prodigall, aſcribe that Honour to her, w^{ch} is
“ onely proper and due to that DEITY, from w^{ch}
“ ſhe received her Grace, and Being. I will not
“ wth Lipſius aſcribe as much to her Milke, as to
“ her SONNES BLOOD ; neither dare I ſide with
“ thoſe who averre that ſhe was halfe of that Sacri-
“ fice that ranſom’d us, and GODS Partner beere.
“ Nor is my penne ſo impiouſly valiant, as to iuſ-
“ tifie that GOD made Himſelfe the Patterne, and
“ communicated to her by Grace whatſoever Hee
“ had by Nature. Nor am I of his bold Opinion,
“ who ſaies, if man had never ſinned, yet CHRIST
“ ſhould have taken Fleſh, to honour her. Theſe
“ men would have her in all things equall to
“ CHRIST Him Selfe. Neither her Modeſty,
“ nor myne, will admit of this blaſphemous flat-
“ tery. I willingly allow her to bee the Veſſell,
“ but not the Fountaine of Grace. I am much
“ taken with his Tenet who auers that GOD
“ made all things for the uſe of man, becauſe He
“ would amply furniſh him wth matter enough to
“ buſy his head, leaſt hee ſhould be ſo audacious
“ as to enquire into His Secrets, and encroach
“ upon His Prerogatives. We need not (thanks

Lip ſius.

“ to His infinite Goodnesse) bee so dangerously
 “ venturous, since He affordes vs large scope and
 “ ground enough safely to extoll this His Favo-
 “ rite, second to none that ever bore Flesh, either
 “ in her owne Desert, or in His Esteeme.”

Also in another place, I shew my conformity,
 and reverence to the *Church of England* in this
 very forme:—

Life of the
 Blessed Vir-
 gin: Her
Assumption.

“ Wherefore I most humbly submitt this, and
 “ all thinges else Divine by mee handled, to the
 “ censure and determination of the Church of
 “ England, whose not Connivence alone, but Ap-
 “ probation I know I shall have, in boldly affirm-
 “ ing that she was a transcendent Creature, not
 “ to be ranck’t, in respect of her Worth, with
 “ any of her Sexe, but to have a place assign’d
 “ her apart and above them all, &c.”

Would a man think that Malice and her
 spawne, after the reading of this my naked, and
 open Profession could find any thing to carpe
 at? Yet, they doe; and make mee seeme, in
 many points, blamable. Their *first*, and maine,
 quarrell is against the Picture of her, in the
 [original] Frontispiece, w^{ch} is as terrible to them
 as a Lanſcippe with a May-pole in it. Sure I
 am, I have seene her Images hung up in most of
 the *Lutheran Churches* in *Christendome*, w^{ch} may
 take this scruple out of their myndes; for cer-
 tainly wee owe more to *Luther*, for the Re-
 formation of our *Church*, than to *Calvin*; the

one being a Planter, the other but a Pruner, though I will not deny him to have beene a man of most excellent partes. This I find, by experience, that by often seeing her Portrait, & that of her Dearest SONNE, I many tymes recall Him & His Merits, her & her Perfections, to my mynd, w^{ch} before was void of such Heavenly Guests. For whatsoever invigitates the eye, leaves a stronger impressiion in the Soule, then that w^{ch} onely pierceth the Eare; w^{ch} Truth, hee shall easily discover, who shall first heare a History only reade, & after see it acted on the Theatre. When, & wherever I see her Semblance, then, & there I pay a Reverence to the lovely Vnion of all those rare Vertues, of w^{ch} she is the happy Mistresse; but it is not the same Reverence I render her MAKER, and myne. To adore this meekest of women, who would loath both the Adoration, & the Adorer, were (according to the old Adage) "*veneri immolare suem.*" This is the utmost Divine vse wee, of the *English Church*, make of her Figure. For if wee deny Veneration to those glorious Heavenly Bodies, certainly we shall not give it to wood, and colors. For my owne part, I seriously vowe that did I live und'r a *Prince* as impious, and tyrranous, as myne is Pious, and Merciful; & that this Monster were such an *Anti-Marian* that hee rewarded the least civill respect done her, wth most hide-

H. Burtons
Sermon.

ous Tortures, and abhorred Deaths, I would, on his Racks & amidst his Flames, confesse how much, and how deservedly, I honour her ; but not to such a height, as to dishonour her LORD and SAVIOUR. Yet, should I give her that Worship I onely owe to GOD, & kneele to her till my knees turn'd brawne, my offence surely would not be so great, as if I should wth *Burton* call her the *Great Goddesse Diana*, a sinne directly against the Maiesty of the Sacred SONNE, in likening His Blessed *Mother* to a vaine, fictitious *Goddesse*. I think he doubts as much of the story of the one, as of y^e other. Sure I am, his detestable assertion infers as much. Of one thing I will assure him, that as there is not a greater argument, that there is plenty of fooles, then that hee, and his companions in ignorance can finde means how to live ; so there is not a more evident prooffe that this *State* is not *Papishly* affected, then y^t it suffers him to breathe a minute longer. For had hee vented this blasphemy in any *Country* where the *Romish Religion* is professed, hee, and his *Booke*, had ere this beene consumed in fire ; or, at least, hee had beene hanged with it about his necke.

Femall
Glory: To
the Masculine Reader.

To show how much hee vnd^r values her, hee rails at mee for saying “ that (setting In-
“ vocation apart) *the more wee honour her, the*
“ *more gracious wee appeare in our SAVIOURS*

“*Sight* :” An assertion w^{ch} no good and sober *Christian* would dare to oppose. I call Truth to witnesse wth mee, that this is y^e very place w^{ch} a *Romish Priest* exclaimed at, as violently as hee, though in a more mannerly invective : By w^{ch} all men of vnderstanding may clearly discerne how *Popish* was that Assertion of myne. This will I make good, that I have publish’t no more in Praise of this Glorious *Virgin*, then one of his owne Profession hath printed in Commendation of his owne Wife, to whome hee gives the Epithite of *Excellent*; and avoucheth her to bee as perfect a Creature as Mortality can boast of, deriving her by a long pedigree from *Foxes Martyrs*. Yet, doe I not averre, that hee hath Deified her; for I confesse, shee would have made a very sorry *Goddesse*; I should have said a shrewish^d, for I thinke she excells *Juno* herselfe in wrath and jealousie. I see no reason why *Burton* should bee angry that I should find out as many perfections in Gods Owne *Mother*, as hee, or any of his sottish Brethren, can espy in any of their purest wives, when the eggs of their eies are at the highest elevation.

And this nameing her the *Mother of God* is another maine exception they make against me. I have already told them in my *Booke*, that the Vnion of both Natures, GOD and Man, being in CHRIST, she must, by strong consequence, bring

forth both GOD, and Man. But *Burton*, & his silly Fraternity, have not braines of a temper fine enough to distinguish betweene the *Mother* of GOD, and the *Mother* of the GODHEAD; the *first* of which shee truly is, the *latt'r* shee is not. Neither have they schollorship enough to finde a difference betweene an Apostrophe, and an Invocation. I am confident, I have, by this, sufficiently manifested to all good and iust *Readers*, that I have not Deified the *Holy Virgin*; but have manifestly proved the Proverb true, "*that a Puritan is like a Clocke, w^{ch} will never sweare, but lye often.*"

H. Burtons
Sermon.

I must now adde something in defense of my Style, w^{ch} hee so much inveighs at. Hee vehemently braies out against my Rhetoricall flowers, and my "*swelling language*" (as hee calls it). And this I nothing marvail at; for anything red not more enrageth a Turkey-Cocke, then Oratory incenceth him, & his Confederates. I know not whence they should sucke this detestation of all Humane Learning, but from the *Turkes*. They hold it most profane to mixe Humanity wth Divinity; and will not allow *Sarah* an *Handmaid*, a *Hagar*, to waite upon her. Truly, I can alleadge no surer cause of their wrangling and scolding, then their being destitute of theise humane helps, this skill in the Artes and Sciences; for it is an vsuall course wth those who have no weapons

to defend themselves, to runne as farre of, and rayle. I hope my language swells wth matter, not wth wind and froth, as theirs does. Nothing, in this world, is so irkesome to me, as to heare their cold Opium Sermons, w^{ch} infuse sleepe instead of Knowledge into the heads of their Auditours. The *State* should doe well, to send them to convert the *Indians*; for though theise wilde *People* vnderstand them not, yet would they bee much taken with the dinne they make, as being more capable of noyse then Reason. Can Patience it selfe (wth out being tired) indure their tedious pumping for improper phrases? They seldome, or never, pen anything w^{ch} wee may perceiue by their being in such paine and trauaile for a supply of wordes; not vnlike a dull Poet of my Acquaintance, who sweat so with labour to find out an Epithite, that he was faine to put of his Doublett. They preach often, read little; not unlike him that passeth more then he drinks. They reade Authours; &, with much adoe, make a Collection of the scurffe and dandriffe of speech. Certeynly they have invented many pretty wordes; the only pittie is, that they signifie nothing.

Their Prayers are sutable to their Preaching, full of Battologies, and Tautologies. They call it, praying by the SPIRITT; but GOD forbid, that I should ever beleeeve that the HOLY

*A Puritans
Prayer.*

GHOST can dictate nonsense, & blasphemy against Himselfe; w^{ch} surely bolts out from them against their wills, for want of premeditation. I heard one of them pray for *King James*, of famous Memory, being then sicke at *Thebalds*, in these very wordes:—"LORD, " *make Thou his Bed in tyme of his sicknesse; & " grant hee may raigne over vs, as long as the " Sunne & Moone endureth; and the Prince, " his Sonne, after him.*" Who is so^e dull as not to apprehend that (if GOD had heard his Prayer) the faire sereous *Prince* wee are now blest in, must have consequently have been the *Prince of Darknesse*; the day and night being deprived of theise two radiant Lights? Nay, more, the Vniverse it selfe must have come to ruine; such a dependance it hath on the Vertue of theise two Planetts. Wee speake not to *Princes* wthout great study, and precogitancy; much lesse should wee to GOD, since an Age bestowed in contemplation cannot furnish us with wordes futable to so Infinite a Worth, to so Glorious a Maiesty. GOD so willing except my ejaculatory Prays; al my others shal bee sett; for I can never thinke any wordes good enough for Goodnesse It Selfe. And were not theise men the sworne slaves of obstinacy, their obdurate hearts would be ravish't wth the Collects composed by the *Church of England*; it being the most perfect forme of Prayer, any

Church of the Christian Worlde can produce. I have reade it both in *Italian, & French*; and can assure them that the most able men of both theise *Nations* have it in admiration. Yet, theise Novellists (who disclayme all Antiquity, and condemne, in all things, the practise of y^e *Primitive Church*) abhorre, and sleight these Divine Collects, as much as they doe an obscene Ballad.

Theise men have ever Nature betweene their teeth, and torment her with repining, not so much at their owne harme, as the good of others. They have neither actuall, nor verball Charity: not actuall, for they relieve no man; not verball, for they censure all men. If there bee but *one* spott in a faire life, they fixe their eyes on that, and shut them against the beautifull remainder: not unlike to him, who looking onely on the Sunne's Eclipses, should iudge him darke and obscure; or by the onely viewe of the lees, despise the Wine. They leave the safe and ready Roade, and take By-waies of their owne, w^{ch} leade to dangerous Precipices, as faction, and combination against the *Church, and Common-Wealth*. They deprave Gods Holy Orders of *Arch-Bishops, Bishops, &c.* They seeke to rob Him of His Altars, and barre Him Harmony in His Owne House. But it is nothing at all strange to mee, that they will not afford Him Altars, nor bowe

*A Puritans
Sermon.*

S. Austin.

before them, when they will not bend their knees at His SONNES Name ; nor stoope to His Anointed ; nor to those who, by Him, are placed over them, not as perpendicul^r Stones (as they falsely imagine) to braine or bruise them, but as Holy Tapers to give them Light. That they deny the LORD the Melody w^{ch} Hee requires in His Church is apparent ; for *Astolpho*, his horne, in *Orlando* affrighted not more all that heard it, then the sound of an Organ terrifies them. One of their little learned Society not long since, declaymed bitterly against this Instrument, in y^e pulpit, saying “ *that though all men well knew, y^e the Divell was made the Organ to tempt Eve, yet there were found men so desperately wicked as to play vpon Organs.*” *S^t. Austin* (if they scorne not his Instructiō), will tell them :—“ *Muscam ideo approbari in Ecclesiâ, ut per oblectamenta aurium infirmior animus in ascensum pietatis asfurgat.*” But what talke I of *S^t. Austin* to them who revile the *Fathers*, and hold their best Doctrines and Sentences, but as Pearles gathered out of Mud. They are very angry wth theise *Holy Men*, because they write not to the Meridian of their vnd^rstanding, as not vouchsafing to descend to their capacities. Sure I am, had they supplied the roomes of these grave *Fathers*, against the *Pelagians*, *Donatists*, and other subtile Combatans, that then on all

fides assayl'd, the *Church*, I will not say Shee had beene defaced, (for so great a mischeife Gods Providence would not suffer) but shee had vndoubtedly endured as many disgraces as afflictions, & had not enlarged her selfe, and flourished, as at this day shee does. *Cicero* says of a *Romane* Dunce, in his tyme, "*that he would have beene a learned man amongst the Brittaines*;" & I will affirme that theise formall Hypocrits would have seem'd very profound had they lived in the *ninth* Age of the *Church*, when ignorance had so clouded her, that shee could scarcely see, or bee seene. They put mee in mynd of the *Christians* w^{ch} *Lucian* speakes of in the *Life of Peregrinus*, whom hee maintaines to have beene so simple that they would enttaine any halfe learn'd Impostor, and afford him an eminent place amongst them. This Atheist who ieered his owne Gods, noe doubt would not spare ours, nor those His Servants who bore His Name, & therefore slanderously, questionlesse, layd this imputation on them. But I will boldly, because truely, affirme, that theise *Puritanicall Christians* will admit of any *Church-Mountebanke*, any *Literator*, so^e hee can shew him selfe seditious enough. Disobedience to their *Sovereigne*, and his Edicts is a thing they p^rfesse. Hee commands to wearre the Surplice, and to reade his *Booke*, w^{ch} tollerates lawfull Recreations, on the Sab-

Cicero.

Lucian.

*A Puritans
Preface.*

baoth, to the Congregations comitted to their charge. Most of them protest they had rather put of corruption, then put it on; that is, they had rather dye, then weare the one, or reade the other. Some more Politique amongst them then the rest, being driven to that streight, that they must either bee conformable, or loose their Livings, condescend to weare the Surplice; & to iustifie this their fact, vnder the coulour of Conformity, make this *Embleme of Innocency* more odious to the people, telling them that they would wear a Bable in y^e Church rather then leave GODS Service, and disobey their King; what else implying that the Surplice, and a Bable, are things equivalent. And one of them, not long since, seeing that hee must either publiquely reade the *Booke of Lawful Liberty*, or forgoe his Parsonage, deigns so to reade it, indeed, but wth preface:—"Beloved in the LORD, I am commanded by my Sovereigne King Charles to reade this Booke to you; but Queene Elizabeth was a very wise and godly Woman." Had I a desire to write what hereby hee intimates, I could not doe it; an awful Reverence to GODS Vice-Gerent, would so shake my hand. I must take leave so to certify them, that I have lived *two yeares* in their mother Church of Geneva, & that there is in their vsuall custome, from after Dinner till Sermon tyme, & againe, from after Sermon till

Night, to play at *Bowles*, *Nine-Pinns*, *Palle-Malle*, a Game they so calle, & to shoote in *Gunns*, & *Crosse-Bowes*, & to vse diverse other *Recreations*. But our Factionists think they doe nothing, if they excell not their Patterne, & therefore some of them wash their Handes & Faces, after the manner of Children, on Saturday at night; some then cooke their Meate for Sunday; & others lye in their Cloths all night, because they will not dresse them selves on the Sabbath. Nay, I knowe not who shutt vp his Bees, and smothered them, because they should not worke on that day.

If your *Lordships* and the other *Bishops* should introduce the Wafer into y^e Church (wth w^{ch} the *Genevians* have received ever since their first Reformation, till within these few years past) what Combustion would they make in all the Quarters of this Land? Yet, hath the continuall vse of It not caused any, y^e least Mutiny, or Insurrection, in that Citty.

Yet if these men were onely thus ridiculous, they would make vs the better sport, & they might be connived at; but they are dangerous, even above the Jesuite. They teach Deposition of *Kings*, as *Dr. Owen*, in a Booke of his called "*Herod and Pilate reconciled*," plainly demonstrates. Nay, I had an *English Booke* of theirs, & I think I can yet recover it, that vrgeth many Textes of Scripture, to prove the lawfull-

Dr. Owen
"Herod and
Pilate reconciled."

*A Puritans
Question.*

*A Puritans
Prophecy.*

H. Burton.

ness, not onely of depofing, but alfo of murdering *Princes*, & quite puts downe *Mariana*, in that *King-killing* Doctrine. It was fo contagious, that I was affraide it would have infected my other *Bookes*, and therfore I expell'd it my Study. They hold that y^e inferior Magistrate may depofe the Superiour; & I remember to have reade a *Question*, put by one of theife Incendiaries :—" *Whether, or no, if the Head bee giddy, the Handes may not lawfully bind it?*" And they have a Prophecy as pernicious as this *Question*, w^{ch} is :—" *That there will never bee an Order in this Lland, till there bee a Disorder;*" the dangerous Inference whereof is easy to bee vnderstood.

In what Esteem they have *Kinges*, is manifest to all men, by *Burtons* execrable and unpardonable slander against *King Iames*, concerning the forementioned *Booke of Liberty*; w^{ch} villanous scandall required his Head, as well as his Eares. This irreverence, and incivility, to *Princes* I imagine they might vn hapily drawe from *Luther*, who shakes up *Henry 8.* in a very vnmanly style, calling him "*momum, mimum, stultum, Pharaonem;*" & all his Courtiers, hee termes "*Iannes, & Iambres.*" Hence wee learn, at what an infamous rate this magnanimous *Prince* bought his Tytle of *Defender of the Faith*; for bye his *Booke* against *Luther* hee purchased it. I dare say, never

Prince & Church-man were better matcht then theise two. Though *Henry the 8.* was so fierce, & couragious that hee was called the *Man-Queller*, yet hee mett wth one of as fiery a temper as him selfe. For *Luther* had, as often as hee, fac'd danger, and death it selfe, though not the same way; his Valour beeing passive, the *Kings* active. Yet, will the greatest Favourers of *Luther* acknowledge, that hee never gave a more barbarous Testimony of his high mynd, then hee did in so shamefully reviling this mighty *Monarch*. Hee might have learned from *Pliny* that, "*Eloquentia sine moribus male discitur.*"

Pliny.

I have read that one of the *Christian Cæsars* making a publique Oration before a whole *Academie*, where in hee now and then stumpled. *Priscian*, a *Bishop*, standing behind him, said, in soñewhat too lowd a whisper:—"Cæsar, you have forgotten your Grammer." To whom, hee, as lowd, replied:—"Bishop, you have forgotten your *Ethickes*." Certainly, wee owe Reverence & Respeçt to the Dignity of *Princes*, though our enemies; much more are wee bound to pay it those who may rightly challenge the payment of that due Debt, by being placed by GOD over vs. Yet, as I said before, theise Re-forming Mutineers make as bold wth the *King's Maiessty*, as they do wth the *Pope's Holinesse*. How they have abused *King Iames*, I have already related; and can, wth the same facility, expose

Bishop.

Cæsar.

to open view, how much, & how often, they have iniured his *Heroicke Sonne* now reigning, a *Prince*, great in the Vnion of the *Roses*, greater in that of the *Lawrells*, but greatest of all, in the *Love* of his *People*. He knowes full well, that full ill it went with Mankind, if the Almighty MAKER of all thinges should confine His Favour to one, & neglect the remainder of Humanity, and therefore as a GOD on earth, (in imitatiō of the Heavenly) distributes his Favours amongst his Subjects; but not *eodem gradu*, because they are not *eiusdem meriti*. Like the Sunne, hee strives to impart the Light of his Countenance to all, and where his Beames cannot reach, thither his Warmth extends. Though all cannot enjoy the honour of his Presence, all are sharers in the comforts of his Benefits. Hee hath beene, by his prudent Parent taught, that as a child that is hungry may bee still'd awhile wth dandling, and singing, but it must have the Breast, or it will not be contented long; so good and gracious wordes please well, but good deeds (as doing iustice, and seeking the common good) are they w^{ch} give the chiefe content to subiects. Nor doth the care hee takes for vs ever weary him; but is as indefaticable in doing good as Heaven in motion. How fortunate are wee in living vnder such a *Prince*, who so farre excells his subiects in Vertue, as in Dignity. But more

happy are you, my *Gracious Lordes*, on whom his Beames are most plentifully bestowed; & no lesse blessed is hee in such *Counsellrs*, in whom all the abilities of compleat Statists, & all the requisites of pious, & learned *Church-Men* conspire to advance the state of the *Church*, & *Common-Wealth*, wherein wee live; & by whose holy and sage monitions, our deare *Master's* Perfections are dayly both increased, and confirmed. O may Envy, wth all her Engines, never give a stopp to those your incessant endeavours to plant Peace & Plenty amongst us. Well may Malice pry into your Actions; but once I am sure shee shall never bee able to espie the least blemish in them. In yo^r Judicatures, Impartiality holdes the Scales; & you imagine the Bench to bee your Death-Bed. From your afflicted Petitioners, you take not so^e much as *Xeniola* (as *Pliny* professed of him selfe) and all the Fraudlesse *Judges* the Auncients drewe, who tooke nothing frō those, for whom they had done most; but held the Service of the *State* amply rewarded in it selfe. It is not vnknown to you, that the iust man is like the Fable of the Snake, who, though Death cut him in sunder, hee will ioine againe. Bee constant, most pious *Lordes*, in the vertuous, though rough and spiny course you are to runne; and approve your selves to bee the wise men *Senneca* speakes of, the state of whose mynd is

Pliny.

Senneca.

like that of y^e world above the Moone, where there is no change. This doing, though Oblivion may seize on your Tombes, on yo^r Etⁿall glorious Memories it shall not.

Having satisfied your owne Consciences, and the expectations of all good men, despise the vicious, & their Censures ; for you owe neither the Divell, nor his Memb^rs, any satisfaction.

I heare theise Enemies of God, and His Church, daily exclaime against your cruelty, & yet doubt of your Integrity in Religion, though you my *Lordes Grace* have publicly expressed your Zeale to God, and His House wth that Ardency, Ingenuity, and Affection, that a man would thinke you strove to demonstrate the Soule may bee made visible. They spare not to say, (to vse their owne sordid style) "*that a cruell Counsellour to a Prince is y^e Hangmans Faſſour ;*" & I will not forbear to acquaint them wth this Truth, "*that hee who is mercifull to y^e wicked, is cruell to the good.*" These Zoili, as at first their disabilities made them looke for no good from this Church, wherein Desert meets with its reward above its wish ; so ever since by their private practises against her, they give a sure evidence they feare no evill shee can inflict. "*No Spirits* (saith Livy) "*are so ready to envy, and malice others, as they whose Degree and Estate is not answerable to*

*A Puritans
Proverb.*

*A Christian-
mans Reply.*

Livy.

“ *their haughty Myndes ; & ſuch commonly, as they hate the Vertue, ſo they deſpiſe, the good Fame of another.*” How accursed and miſerable were wee, if your *Lordſhipps* were of a Diſpoſition to entertaine the malice, and ſpite of ſuch Detraſtours, & to intereſt, and inſert publique Authority wth in their private Factions. Surely, ſuch a ſlaughter of *Engliſh* would enſue, that we ſhould swimme to our Temples in a Flood of our owne Bloods, & come backe by the ſame Streame. But (thankes bee to GOD) your *Lordſhips*, & the reſt of that *Honourable Court* are ſoe farre from hearkening to their idle libellous ſuggeſtions, that you have chaſtiſed the Authours of them, though farr below the merit of their crimes. “ *Acerrimus emendator timor,*” ſaith *Pliny*. If I might heere preſume to inſert my humble Advice, I ſhould aſſure your *Lordſhips* that there wants nothing more to the ſuppreſſing of theſe Vipers, ſo ill affected to the *State*, then the hanging up one of their prick-eard Printers here ; and the intreating the *United States*, in his *Maieſties* name, to proclaime ſome great puniſhment, both againſt body & goods, againſt all ſuch as ſhall either write, or print, any thing factious againſt him ſelfe, his *Church*, or *State*. I beleeve, my *Lordes*, the *States* would not iudge it ſeemly, nor ſafe, to deny our *Royall Maſter* this Requeſt. In my Knowledge, *Amſterdam*

Pliny.

is the Nurse of this, and all other serpentine Broodes. In this *Citty*, long since I mett wth a two-legged *Church*, an *English-Weaver*, who held y^t GOD had but one Regenerate Child in the world, and that was him selfe ; whom a Souldier, then present, confuted, with a very good Cudgell, & made this timorous *Church-Militant* flie into a Cocke-Loft. Were they barred printing at *Amsterdam*, wee are sure that neither *S^t Omers*, *Lovaine*, nor *Doway*, should have any of their custome. To threaten the Writers onely with losse of eares, will never be a meanes to make them abstaine from libelling. It would bee a greater losse in their esteeme to have their tongues cut, or their teeth beaten out ; for they are unparall'd Scoldes, and most tall Trencher-men.

They have good reason on their bare knees, wth penitent teares from the bottome of their heartes humbly to praise GOD, that their Trespasse (w^{ch} was no better than Treason) mett wth so mercifull a *King* and *Councell*, as would accept of the eare for the head, w^{ch} by Lawe was forfeit'd. And this I will adde, that (in my Conscience) *Junius Brutus* did not more vnwillingly execute his Children, for conspiring against the Liberty of their Countrey, then your *Lordships*, & their other *Judges*, pronounced Sentence on those impudent Delinquents, who have a thousand Stratagems to

vndermine and overthrowe the present Govern-
ment of the Church, & consequently the Common-
Wealth.

Of one thing I will warne them, that they
want no more of the Grace of GOD, till by
effect they manifest that they love the Peace
of GOD; for till then noe man will beleeve that
they have any measure of it at all. *S. Paul* in
all his *Epistles*, saveing in that to the *Hebrewes*,
where in (for some reasons, best knowne to him
selfe, hee writes commends to no man) placeth
Grace before Peace; by w^{ch} hee gives vs to
vnderstand, that wthout the Grace of GOD, wee
can neither have Peace wthin ourselves, nor
wth others. If then they will not have us
argue them of want of Grace, let them, by
their Works, give vs good prooffe that they
love Peace. How precious this Peace is, in
GOD's Eyes, Hee shewes in creating all other
Creaturs by couples, but Man single; that out
of him alone all the Humane Race might issue;
& some Interpreter, on this very place, af-
firme that Hee mystically commended vnto vs,
hereby, Vnity and Peace. At the Nativity of
our SAVIOUR, the Angells declared this Peace
to all men; and after His Resurrection, Hee
Him Selfe bequeethed it to His Disciples. Let
them therefore pretend Religion no more, vn-
lesse they bring Deeds, as well as Wordes, to
warrant that they love their neighbour as them

S. Paul.

Gen. i.

S. Matthew.

S. Iames.

selves. If they will listen to *S. Iames*, hee will informe them "*that this is true Religion*" "*& undefiled before GOD, to visitt the Widdowes*" "*and Fatherlesse, &c.*" Envy, that rust of their Soules, will at length consume them ; for we all know they fetch this holy Fire, they so much boast of, frõ the Divell's Kitchen, who first envying Man for aspiring to that Supreme Place hee fell from, sought to supplant his Happiness, and to drive him out of the Terrestriall & Celestiall Paradise.

If for this, my Charitable Advice, they (keeping their owne Custome) return mee ill Language, I must not onely, with Patience, endure it, but applaud my Fate, w^{ch} will allowe mee such glorious Companions in my Sufferings, as my *King*, the *Lordes* of His *Councell*, both *Spirituell*, & *Temporall*, and all the *Fathers* of the *Primitive Church*. I will give them good Security never hereafter to reply to any sottish satyricall *Pamphlett* of theirs. They and others complaine that they are not fully answered by *D. Heylin*, & *Mr Dowe*, and therefore much lesse will they be satisfised by my vnable penne. The best Tennis-player living cannot shew his cunning, if his Opposer cannot put him to the best of his Play ; ney^{er} can the best Schollar breathing shew his learning in refuting the idle obiections of a shallow Adversary, who denies thinges vniversally granted. The most compendious

A Brieft and
Moderate
Answer, to
Innovations
unjustly
charged.

way of confuting theise Wranglers is to give them the lye. If my Vote might passe, I would *first* have them answered by *Westminster* Scholars, *next* by Eaton, & so^e successively, by all the *Free-Schools* throughout the Land.

I will adde no more, touching my selfe, but this, that I will give the whole body of their *Schisme* *seaven years* to paralell that *Panegericke* of myne, w^{ch} they so much vilifie, and could wishe they had another *Robert Wisedome* to helpe them. And I dare them, or any malignant Censurer, of what Sect soever, to write *The Blessed Virgins Story* after mee. I know theise *Simplicians*, out of the iointe Stocke of their witts, are not able to equall it; & therefore turne despaire into iudgment. Had I debased her all I could, theise sworne Enemies of all her infinite Graces, had extoll'd mee to the Skies; or had I superstitiously idolatriz'd her, the *Papists* had both magnified and advanced mee; where as (keeping the middle) I am cryed downe by both the extremes. But I loath all Preferment that must bee acquired by swimming against the Streame of that *Church* from whom I received the *first* Principles of my Religion, w^{ch}, till death, I will preserve entyre. It were a vaine Ambitiõ in mee to seeke to shunn the common fate of all *Bookes*, "*Laudatur ab his, culpatur ab illis.*"

Femall
Glory.

To give the world a Testimony that I freely forgive *Burton* and his fellow Martyr, (*Qui bene loqui non didicerunt*) for what they have written, or intended against mee, I have lately dissuaded a Friend of myne from publishing a *Treatise* the Tytle where of is this:—*The Lives of the three Crop-Eard Saints, who first suffered within their Heads, next without; first lost their Wits, then their Eares, &c.*

I most submissively crave yo^r *Lordships* Pardon, for importuning you wth this weake *Discourse*, vnworthy of your Viewe, and vnable to endure the test of your more profound, and strong Judgments; where in, if I have beene a little too tart, I humbly beseech your *Lordships* to impute it to the extremity of the Wrong done mee.

I will now conclude wth this best of Antidotes against the worst venome Detraction can spit out, "*Regium est male audire, cum benefeceris.*"

Your Lordships

Most humble, loyall Servant,

ANTONY STAFFORD.

The Femall Glory :

or

The Life and Death of

OUR BLESSED LADY,

The Holy Virgin,

Mary,

GODS Owne Immaculate Mother ;

To whose Sacred Memory the

Author dedicates these his

humble Endeavours :

A Treatise worthy the reading & meditation of all modest Women, who live under the Government of Vertue, & are obedient to her Lawes.

By ANTH: STAFFORD, Gent.

“A Woman shall compass a ~~MAN~~.”—JER. xxxi. 22.

LONDON:

Printed by Thomas Harper, for Iohn Waterfon, and are
to be sold at his Shop in Pauls Church-
Yard, at the signe of the
Crowne. 1635.

"O *Mother Maide*, O *Maide* and *Mother* fre,
O *Bushe* unbrent, brenning in *Moyfes* fight,
That ravishedst down fro the *DEITEE*
Thurgh their humbleffe the goft that in thee alight.

.
.
.

Lady, thy bountie, thy magnificence,
Thy vertue, and thy gret humilitie
Ther may no tong expresse in no science.

.
.
.

My Conning is so weke, O blifsful *Queene*,
For to declare thy grete worthinesse
That I ne may the weighte not sustene."

CHAUCER, *The Priorefs' Tale*.



A Table
of the Principall Things
handled in this History.



THE Preface to the *New Edition*; containing some Account of The Femall Glory, & its Author; the *Attacks upon the Book*, by Henry Burton, & William Prynne; & the Defence thereof, by the Reverends Dr. Peter Heylin, & Mr. Christopher Dow, B. D. Page v.

Note to the *Fourth Edition* Page xxi

Introductory Essay on the Cultus of the Blessed Virgin Mary. By an Anglican Priest Page xxv

A Just Apology; or *A Vindication of a Booke entitled The Female Glory, from the false and malevolent Aspersions cast upon it by Henry Burton, of late deservedly censured in the Starr Chamber.* By Anthony Stafford, Gent. . . . Page lxxv

The Femall Glory; or *the Life and Death of the Holy Virgin Mary.* By Anth: Stafford, Gent.
Page cix

The Epistle Dedicatory, to the Lady Theophila Coke Page cxv

<i>To the Feminine Reader</i>	Page cxx
<i>To the Masculine Reader</i>	„ cxxiii
<i>Meditationes, Poeticæ, & Christianæ, in Annunciatorem Beatæ Virginis. W. A. . .</i>	Page cxxviii
<i>The Ghyrlond of the Blessed Virgin Marie. B. I.</i>	Page cxxxii
<i>A Pannegyricke upon the Blessed Virgin Mary. T. M.</i>	Page cxxxv
<i>Another Panegyricke on the Blessed Virgin Mary.</i>	Page cxxxviii
<i>A Panegyricke, dedicated to the Eternall Memory, and glorious Fame of the Blessed Virgin Mary.</i>	Page cxli
<i>The Life of the Holy Virgin :</i>	
<i>Her externall Beauty</i>	Page 3
<i>Her internall Beauty</i>	„ 7
<i>Her Birth</i>	„ 11
<i>Her Infancy</i>	„ 17
<i>Her Betrothing</i>	„ 24
<i>The Salutation</i>	„ 26
<i>Her Prudencie, her opportune Silence, & caution of Speech</i>	Page 42
<i>Her Faith</i>	„ 47
<i>Her Obedience</i>	„ 51
<i>Her Humility</i>	„ 53
<i>Her Conception</i>	„ 68
<i>Her Visitation</i>	„ 75

<i>Her Charity</i>	Page 82
<i>Her Delivery</i>	„ 102
<i>Her Purification</i>	„ 118
<i>Her Motherly Care, together with her Conjugal Faith & Obedience</i>	Page 133
<i>Her Demeanour at her SONNE's Death, & her passive Fortitude & Patience</i>	Page 135
<i>Her Lamentation</i>	„ 146
<i>Her Assumption</i>	„ 160
<i>The Authors Apology for CHRIST'S Own Mother.</i>	Page 164
<i>Apostrophe Authoris</i>	„ 182



"We believe the *Mother* of our LORD to have been not only before and after His Nativity, but also for ever, the most *Immaculate* and *Blessed Virgin*."

BISHOP PEARSON.

"Far be it from any *Christian* to derogate from that special privilege granted her, which is incommunicable to any other. We cannot bear too reverend a regard unto the *Mother* of our LORD, so long as we give her not that worship which is due unto the LORD Himself."

BISHOP PEARSON.

"Making mention of the *All-holy, Undeiled, and Most-Blessed Mary, Mother* of GOD, and *Ever Virgin*, with all Saints, let us commend ourselves, and each other, and our whole life unto CHRIST our GOD."

BISHOP ANDREWS.



The Epistle Dedicatory.

TO THE MOST HAPPY MISTRESSE
of all imaginable Graces, which
beautifie, and ennoble, both
body, and minde, the
LADY THEOPHILA COKE.

Madame,



Y Motives for the Dedication of this ensuing *Treatise* to your *Ladiship*, are *three*; your Knowledge, your Vertue, and my owne Obligation. For the *first*; as is it to you a singular Ornament, and Content, so is it to me a speciall Comfort; for you cannot delight more to understand, then I doe to be understood. Had I written to your *Ladiship* in the *Roman* Language, the *French*, the *Italian*, or the *Spanish*, they had beene almost as familiar to you as this your native Tongue, in which you are *Mistresse* of so great

an Elegancy, that no words are so fit as your owne, to eternize your owne Actions. But these are only the conveyances of Learning, the vast body whereof you have fathom'd, and in every severall part of it are *Mistresse* of as much, as the want of an Academicke Education, and the manifold divertments incident to your Sexe, permit. And of this inestimable treasure, Modesty keeps the key, and shuts out Ostentation; not suffering a word to issue forth, without a Grace to attend it. Hence, it comes to passe, that as it is impossible to handle perfumes, without bearing away part of their sent; so, to converse with you, without favouring of your Goodnesse. Nor does your Discourse alone relish of your sweet Disposition; for you reade not of a Vertue, which you forthwith put not into act, and adde to it a greater beauty, then it had in the Example from which you deriv'd it.

The consideration, *Madam*, of these your Excellencies, confirm'd in me a beliefe, that this Portraiture (though imperfect) of the Prime *President* of Femall Perfection, would prove a Present most acceptable to your *Ladiship*, to whose Innocency you make as neer an approach as any thing mortall can doe. Should I say you are without sinne, I should impiously contradict the *Scriptures*. Should I say you have any, I should unjustly goe against mine

own knowledge ; for neither I, nor I think, Envy her self, could ever yet discover in you the least imperfection. Sure I am, if you have infirmities, they are intestate, unlesse you place your owne Conscience for a witnesse, which it will not better become to judge it selfe, then it will doe my Charity to cleare it. Nor is this Purity of yours froward, and formall ; but gentle, free, and communicative. You shew the world that there is a Christian Freedome, of which we may lawfully partake. By your faire Demeanour you cleerly demonstrate, that Sanctity may be without Austerity ; and Vertue securely sociable, and that shee is more fruitfull in society, than in solitude.

This testimony, *Madame*, Truth, and the people (whose Register I am) commanded mee to give you, and commend to Posterity. I cannot descend to such basenesse, as to flatter you ; yet, (if I should,) would not you be flatter'd, who are like a sweet Instrument, that sends forth a delightfull Sound without being sensible of its owne Harmony. No, no, *Heaven* forbid my lines should bee like those Sacrifices, out of which they used to plucke the heart, but leave the tongue behinde. I seriously protest, that if you were *Empresse* of the World, and were withall as eminent in Vice, as you are in Vertue, I would not give you the least praise in exchange for all your

Plinius
secundus in
Epist.

large possessions, for no gold shall ever winne mee to guild sinne. And I freely confesse, that if within the large circuit of my Conversation, or Reading, I could have found a feminine Example, fairer then your owne, to her perusall, if living, I had commended this *Treatise*, if dead, had bequeath'd it to her Memory. Such a prostituted Eloquence, as made Apologies for *Messalina*, and *Quartilla*, are, to me, odious. But wee must warily distinguish betweene a grosse Flattery, and a due Praise; the latter of which, saith *Pliny*, no man contemneth, till hee hath left to doe things praiseworthy. As we cannot over-worship the True DEITY, so wee cannot over-praise a true Piety.

It onely now resteth, that I offer up to your *Ladiship*, two Petitions; the *first* of which is, that you would vouchsafe to permit this *Booke*, under your gracious Patronage, to doe that where you are not, which you performe where you are; that is, to confirme the good, and convert the bad. The *next* is, that your *Ladiship* would be pleased to accept of my submissive Gratitude, which, though great, can be no way proportionable to the infinity of your favours. These I would endeavour here to summe up, were I not deterred from the attempt by Impossibility, and your noblest Nature; to which nothing is more displeasing, than thanks for an old Benefit; nothing more

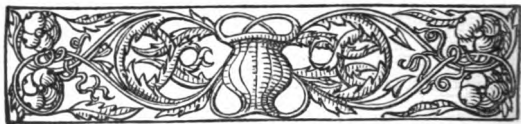
pleasing, than the conferring of a new. I choose, therefore, rather to be argued of Ingratitude, than of offending your *Ladishippe*, whose service next to that of God, I justly glory in, it being the onely Honour now left,

Your Ladiships

Most humble, loyall Servant,

Anth. Stafford.





To the Feminine Reader.



YOU are here presented, by an extreme Honourer of your Sexe, with a Mirrour of Femall Perfection. It is not a Glasse, wherein a Babe, a Foole, or a Monster may see it selfe, as well as you. By this, you cannot curle your haire, fill up your wrinckles, and so alter your Looks, that Nature, who made you, knowes you no more, but utterly forgets her owne Workmanship. By this, you cannot lay spots on your faces; but take them out of your Soules, you may. By this, you cannot compose your Countenances; but your Mindes, you shall; and give them a never fading Beauty. In this, you may discern all Vertues, and all Graces at their full growth. Here, you may discover Charity distributing; Temperancy abstaining; Patience suffering; Humanity yeelding; Chastity resisting; Valour combating; and Prudency assisting all these. Here,

any Ornament you already have, you may better ; and any you have not, you may purchase, at the easie rate of reading, and imitating. Here, you may learne to transforme your ugly Vices, into as amiable Vertues.

This Glasse will not flatter you ; nor, if you be angry with it, for shewing your Deformities, can you breake it. Both the matter, and the reflections, here, are all internall ; and, therefore, not tangible. This is Shee, whose Embleme, ingenious Antiquity made an Vnicorne, laying his head in the lappe of a Virgin. This is the faire Tree, whose lovely Fruit, once tasted, expels, not for a time onely, but for ever, the Venome of the most deadly finnes. This is she, who was, on Earth, a Confirmer of the good, and a Reformer of the reprobate. All her Visitants were but so many Converts, whose bad affections, and erroneous opinions, the sweetnesse of her discourse had rectified. The Leprosie of sinne was her daily cure ; and they (whom Vice had blinded) were, by her, restored to their inward sight, and their prostrate Soules adored Divine, Majestickall Vertue, residing in this Sacred Temple. The Conference with her, rais'd them above themselves ; and enfranchis'd their Soules, till then, chained to their bodies. The knowledge of her, humbled the most proud natures ; for the lustre of her Merits, render'd their owne obscure. O make the emulation of this chaste Turtle your onely

study ! And not in words onely, but in deeds also shew your selves Proficients ; for Vertues meditated, and not acted, do but puffe us up the more, wee easily beleevving, that wee are what we resolve to be. On this, ground your beliefe, that shee amongst you who shall constantly tread in her paths, shall at length arrive at the Celestiall Paradise which now she inhabits, and shall receive this Salutation, not from an Angell, but from God Himselfe ; Welcome, thou faire Soule, full of Grace, enter into the Glory, I have prepared for thee.





To the Masculine Reader.



OR to you also (though of a different Sexe) this *Booke* belongs, to whom the Sacred *Subject* of it brought the same Eternall Benefit, shee did to her owne kinde. Neither doth she onely require your Gratitude, but your Imitation, whose meanest Perfection farre excels all your so long vanted masculine merits. I doubt not, but by the more, and lesse knowing of you, I shall be diversly judged. The *first* will argue mee of Indiscretion, in that I chose not a Matter of a higher nature, whereby to make a demonstration of my sufficiency. To these I shape this answer, that my Invention could not soare higher ; for whether wee regard her Person, or her divine Gifts, shee is, in Dignity, next God Himselfe. There is nothing of so sublime a straine as Vertue, which enters Heaven, when Subtily, and Curiosity are justly excluded. It is Vertue must

save us ; for in knowledge, the Divell himselve farre exceeds us. There is no Argument, as I take it, so important, or concerne us so much, as that of our Salvation. These men would have mee busie my selfe in the Physicks, to finde out of what—not wherefore I am made : Or in the Mathematickes, to learne how farre it is to Heaven—not how to come thither : Or in Divinity, to bee inquisitive whether, or not CHRISTs miraculous feeding of so many, was by Augmentation, or Multiplication, of the Loaves and Fishes : Whether or no they who were born with sight, & afterwards lost it, being restored to it againe by CHRIST, saw better after the Cure, than they did before their Blindenesse ; And whether or no the Dead, who rose with our SAVIOUR, ascended with Him, or were againe reduc't to Dust.

To these needlesse accute follies, I aspire not. How many are there now in Hell, who while they liv'd here, were esteem'd the Organs of the Sciences, the Temples of Wisedome, nay Oracles, as if they had beene form'd in Heaven, and sent downe hither full fraught with GODs Owne Secrets, yet now detest their former vaine Knowledge, as much as the Darkenesse they lived in ? But in this kingdome of Woe and Horrour, none of Vertues subiects ever resided. Let them therefore censure on, they shall not so much as shake my security ; for I

know it fares with universall Learning, as with the Vniverse, wherein there are more Delinquents then Iudges.

The opinions of these I can well tollerate, because they proceed from Science, though erronious. But there are some whom I have heard to passe their casting Verdicts on the most meriting *Authors*, who deserve themselves to bee hang'd, for so often violating their owne mother tongue, did not their ignorance pleade their pardon. Let these poore wretched things, who, what they heare in the last company, vent for their owne in the next, share amongst them my scorne, and pittie, as being far below my anger. I am not ignorant that he who feares the pale meager Family of the *Zoili*, must onely write to his owne *Lar*. If to the truely Vertuous, the truely Understanding, I can approve these my humble Indea-vours, and draw any *one* Soule, but *one* degree nearer to Goodnesse, my holy ambition, and my no small labour, shall receive an ample satisfaction.

It now remaines that as to these latter, I seeke to approve all my actions, so to them I likewise essay to iustifie this present Worke. I am the *first* (to my knowledge) who hath written in our vulgar tongue on this our *Blessed Virgin*, drawne thereto I confesse by the strength rather of affection, than of ability.

S. Austin.

Yet, withall, I professe that I am her Admirer, not her Idolater; and that I no way allow of their profane custome, who robbe God of His Honour, and bestow it on her. But this I will say, that though I impute not the late troubles, and afflictions, of the *Protestant Party* in *Germany*, to the small reverence there paid her (many of Gods Iudgements according to *Saint Austin*, being secret, none unjust); yet, truely, I beleeeve that the undervaluing of *One* so Great, and Deere in *CHRISTS* Esteeme, cannot but bee displeasing to Him; and that the more we ascribe to her (setting Invocation apart) the more gracious we appeare in His Sight. I have beene as cautious in the penning of this *Treatise*, as possibly I could, and (in imitation of Vertues own selfe) have kept the meane. But all pretenders to Divinity know, that without the helpe of Ecclesiasticall History, we can speake little of her Life, or Death; so sparing is the *Holy Writ*, in the mention of her. The *Scholasticall*, and *Ecclesiastical Writers* inserted in this Booke to trust, or distrust too much, is alike erronious; and therefore I referre all to the discretio of the *Reader*.

I will onely adde this, that since the finishing of this *Story*, I have read a *Booke* of the now *Bishop* of *Chichester*, entituled *Apparatus*, &c. and am glad to finde that I have not digressed

from him in any one particular. I conclude with this Protestation, that if I have swerved in any, the least, point from the Tenents received in the *English Church*, I shall bee most ready to acknowledge my selfe a true Penitent. Farewell.





Meditationes,
Poeticæ & Christianæ, in Annunciationem
Beatæ Virginis,
M. A.

Aue Maria.



AVISA es quondam, perque omnia se-
cula gaude,

*Omnia quæ gaudi secula tempus
habet.*

*Stipasti quæ lætitia castum alvear
alui.*

*Æquum est lætitiae mella ut in aure bibas.
Tu gaudi Verbum peperisti, & dicit Avete
Omnibus: atque omnis terra revibrat Ave.
Sed tu salvificum genuisti in secula Salve:
Nostra eccho nudum nomen honoris, Ave.*

Gratia Plena.

*Quam sunt plena suo distenta alvearia melle,
Quod flore e vario Chymica stillat apis:*

*Quam plena est adamante suo, teres area gemmæ,
Quæ quod non recipit, prensat amore decus:
Quam plena est radijs solaribus aurea luna,
Oppositum toto cum bibit orbe jubar:
Quam plena est Charitum, Charitum modulata chorea,
Tam plena est decoris Virgo Maria DEI.
Invide quid fontem crispas? mirabile non est
Si grvida est Charitum, qua gravidata DEO est.*

DOMINUS tecum.

*Humani lapsum generis sub tristibus umbris
Luxerat Angelici curia tota chori,
Et reparari iterum coniuncti numinis ansa
Virgineo optavit posse videre sinu.
O homo quam sit grata salus tibi propria! quando
Angelica exultat turba salute tua.*

Benedicta tu in mulieribus.

*Morborum mors intravit longo ordine mundum,
Fæminea quondam sollicitata manu:
Sic Charitum Vita intravit longo agmine mundum,
Fæminea Mariæ sollicitata fide.
Fons nobis vitæ, vitâ pariendo fuisti:
Nosque erimus laudis fons, benedicta tibi.
Nam dignum est per quam cæpit benedictio vitæ,
Vt sit præ sexu ter benedicta suo.*

Et Benedictus FRUCTUS Ventris tui.

*Eruſtasse bonum pleno de pectore Verbum,
Divino sese prædicat ore Pater.*

*Hoc CHRISTUS Verbum est, quod de bonitatis abyſſo,
Effudit caſto Virgo Maria ſinu.
Gratum eſt, & iuſtum pariter, Benediſtio ut ipſa
Fuſa repercuſſo ſit benediſta ſono.*

SPIRITUS SANCTUS ſuperveniet in te.

*Vt Zephiri teneris ubi ſibilat halitus hortis,
Dulcis adoratæ depluit aura roſæ :
Spiritus at flori tam molliter oſcula libat
Vt non Virgineos explicet ore ſinus :
Sic Mariam SANCTUS DEITATIS SPIRITUS aſſat :
Numina & caſtus flumina fundit onyx.
Nec tamen æterni ſolvit tibi clauſtra pudoris :
Statque tuæ implicito culmine turbo roſæ.
CHRISTUM illibata de Virgine credite natum ;
Sic illibato eſt cortice natus odor.*

Et Virtus ALTISSIMI obumbrabit tibi
Epigramma diſſertum.

*Vt genuit magnum Pater extra tempora natum :
Tempore ſic natum Virgo Maria brevem.
Prodiit in mundum ſibi par, ſubſtantia diſpar :
Vt ſine Matre DEUS, ſic ſine patre Puer.
Grande puerperium DEUS eſt : maiuſque videtur
Non eguiſſe viro, non eguiſſe Deâ.
Caſta fugit lucem, Virgo paritura ſub umbrâ :
Et paritura umbram preſtitit ipſe DEUS.
O condeſcenſus nova gratia : luminis Author
Ipſe creaturæ vertitur umbra ſuæ.*

Vtque invisibilis lucis Pater author habetur.

Sic est visibilis Virgo Maria genus.

Visurus numen Moses penetravit in umbram :

Tunc CHRISTUS numen tunc Pater umbra fuit.

Migremus tenebræ ad lucem, dum nomine verso,

Proque die tenebra est, pro tenebraque dies.





**The Ghyrlond of the
BLESSED VIRGIN MARIE.**



*ERE, are five letters in this Blessed
Name,*

*Which, chang'd, a five-fold Mysterie
designe,*

*The M. the Myrtle, A. the Al-
monds clame,*

R. Rose, I. Ivy, E. sweet Eglantine.

*These forme thy Ghyrlond. Wherof Myrtle green,
The gladdest ground to all the numbred-five,
Is so implexed, and laid in, between,
As Love, here studied to keep Grace alive.*

*The second bring is the sweet Almond bloome
Ymounted high upon Selinis crest :
As it, alone, (and onely it) had roome,
To knit thy Crowne, and glorifie the rest.*

*The third, is from the garden call'd the Rose,
The Eye of flowers, worthy, for his scent,*

The Ghyrlond of the Blessed Virgin.

CXXXIII

*To top the fairest Lillie, now, that growes,
With wonder on the thorny regiment.*

*The fourth is humble Ivy, interfert,
But lowlie laid, as on the earth asleep,
Preserved, in her antique bed of vert,
No faiths more firme, or flat, then, where't doth
creep.*

*But, that which summes all, is the Eglantine,
Which, of the field is clep'd the sweetest Brier,
Inflam'd with ardor to that mystick Shine,
In Moses Bush, un-wasted in the Fire.*

*Thus, Love, and Hope, and burning Charitie,
(Divineſt Graces) are ſo entermixt,
With od'rous sweets and ſoft Humilitie,
As if they ador'd the Head, wheron th'are fixt.*

The Reverse

on the other ſide.

THESE *Mysteries do point to three more great,
On the reverse of this your circling Crowne,
All pouring their full showre of Graces downe,
The Glorious TRINITY in VNION met.*

*Daughter, and Mother, and the Spouse of God,
Alike of Kin, to that most Blessed TRINE,
Of PERSONS, yet in VNION (ONE) Divine.
How are thy gifts, and graces blaz'd abroad!*

The Ghyrlond of the Blessed Virgin.

*Most holy, & pure Virgin, Blessed Mayd,
Sweet Tree of Life, King Davids Strength and
Tower,*

*The House of Gold, the Gate of Heavens power,
The Morning-Star whose light our Fal hath stay'd,*

*Great Queen of Queens, most mild, most meek, most
wise,*

*Most venerable. Cause of all our joy.
Whose chearfull look our sadnesse doth destroy,
And art the spotlesse Mirrour to Mans eyes.*

*The Seat of Sapience, the most lovely Mother,
And most to be admired of thy Sexe,
Who mad'st us happy all, in thy reflexe,
By bringing forth Gods Onely SON, no other.*

*Tbou Throne of Glory, beauteous as the Moone,
The rosie Morning, or the rising Sun,
Who like a Giant hasts his course to run,
Till he hath reach'd his two-fold point of Noone.*

*How are thy Gifts and Graces blaz'd abro'd,
Through all the lines of this circumference,
T' imprint in all purg'd hearts this Virgin sence,
Of being Daughter, Mother, Spouse of God?*

B. II.



A Panegyricke upon the BLESSED VIRGIN MARY.



WHAT eye dares search the bright-
nesse of the Sun?

What Pencill draw it? What
conception

Is cleane enough, thy Purenesse
to descry,

Or strong enough, to speake thy Dignity
Blest *Mother* of our LORD, whose happy state,
None but an *Angels* tongue did first relate?
Thou wert on earth, a *Starre* most Heavenly
bright,

That didst bring forth the SUNNE that lent
thee light;

An earthly *Vessell* full of Heavenly Grace,
That broughtst forth Life to *Adams* dying race;
For GOD on earth, thou wert a Royall *Throne*;
The *Quarry*, to cut out our Corner Stone;
The chosen *Cloth*, to make his mortall Weed,
Soile blest with Fruit, yet free from mortall
Seed.

In marriage bands thou ledst a *Virgin* Life ;
 And though untouch'd, becam'st a fruitfull
Wife.

Though thou to aged *Ioseph* wert assur'd,
 No carnall love that sacred League procur'd,
 All vaine delights were farre from your assent,
 For chast by Vow, you seal'd your chast Intent.
 Thus GOD His *Paradise* to *Ioseph* lent,
 Wherein to plant the TREE of Life He meant,
 To raise a Birth miraculous, and by
 His Sacred Wayes of Power, disclose that High
 And Holy Mystery, which *Angels* (though
 So full of Light) desir'd to peepe into.

When thou thy MAKER didst bring forth; and
 He,

Whose Age had beene from all Eternity,
 Was borne an INFANT from thy Blessed
 Wombe,

He lay enclosed in that narrow Roome,
 Whose greatnesse Heaven & earth could not
 containe.

Who made the world, and Nature did ordaine,
 Was made of thy Flesh; He, Whose open'd
 Hañd

Feeds all the Creatures both by sea and land,
 That even to thee thy life and being lent,
 Did from thy Breast receive His Nourishment.
 His Birth no humane tongues were fit to sing,
 Th' Angellike *Quire* did greet their New-
 Borne KING,

So bright a Confort, and so sweet a Lay
Made night more faire and cheerfull than the
day,

And little *Bethlem* with more Glory fill'd,
Than all the *Roman* Pallaces could yeeld.
How wondrous great is then thy happinesse
That wert His *Mother*? But who can expresse
So high a blisse? When we desire to fame
Some other Maid, or vertuous Womans name,
When we of other Ladies write the lives,
Of chaste Maides, happy Mothers, constant
Wives,

Such as best Writers have renown'd of yore,
When we have told their noble Vertues o're,
We draw examples, and besides their owne
Faire stories, praise them by comparison.
But in thy life we cannot; thou alone
Canst not at al admit comparison.

So far thy happy Name and Honour lives,
Above all other Mothers, Maids, or Wives,
That 'twere a sinne, when we thy story tell,
So much as once to thinke of Paralell.

Wee'l let thee in thine owne pure Titles live,
And speake no praise of thee, but positive;
As when we say all ages, nations all
Shall thee most Happy among women call,
That of the greatest blessing God ere sent
To sinfull man, thou wert the *Instrument*.

C. M.



Another Panegyricke on the
BLESSED VIRGIN MARY.



*DOE not tremble, when I write
A Mistresse praise; but with de-
light*

*Can dive for Pearles into the flood,
Fly through every Garden, Wood,*

*Stealing the choice of flours, & winde,
To dresse her body or her minde;*

Nay the Saints and Angels are

Not safe in Heaven, till she be faire,

And rich as they; nor will this doe

Vntill she be my Idoll too:

With this sacriledge I dispence;

No fright is in my Conscience,

My hand starts not, nor do I then

Finde any quakings in my pen,

Whose every drop of inke within,

Dwels as in me, my Parents sinne,

*And prayes on the paper wrot,
Have but conspir'd to make a blot,
Why should such fears invade me now,
That writes on her? to whom doe bow
The Soules of all the Iust; whose place
Is next to GODS, and in His Face
All creatures and delights doth see
As Darling of the TRINITIE;
To whom the Hierarchy doth throng;
And for whom Heaven is all one song.
Ioyes should possesse my Spirit here,
But pious ioyes are mixt with feare.
Put off thy shooe, 'tis Holy Ground,
For here the flaming Bush is found,
The misticke Rose, the Iv'ry Tower,
The morning Star, & David's Bower,
The Rod of Moses, and of Iesse,
The Fountaine sealed, Gideons Fleece,
A Woman cloathed with the Sunne,
The beauteous Throne of Solomon,
The Garden shut, the living Spring,
The Tabernacle of the King,
The Altar breathing Sacred Fume,
The Heaven distilling Honie-combe,
The untouch'd Lilly full of Dew,
A Mother, yet a Virgin true
Before and after she brought forth
(Our RANSOME of Eternall Worth)
Both GOD & Man, what Voice can sing
This Mystery, or Cherubs wing*

Another Panegyricke, &c.

*Lend from his golden Stocke, a Pen
To write, how Heaven came downe to men?
Here feare, and wonder so advance
My Soule, it must obey a Trance.*





A Panegyricke,

dedicated to the eternall Memory,
and glorious Fame of the
BLESSED VIRGIN MARY.



END me, *Elias*, Chariot to inspire
My feeble Muse. Wheelles of
Celestiall Fire

Beare her from Earth, purge
ev'ry looser thought

This duller ayre, or that grosse dunghill
wrought.

Let all her straines be pure, cloath her in white,
And innocent wit; let her chaste Soule delight
In no adulterate line, no wanton sense,
Let all her knowledge be her Innocence,
As *Adams* ere he fell; then will she raise
A Maiden Spirit, to chant a *Virgins* Praise.
Yet let her not be barren, but bring forth
Zeale, to each eare she strikes, so shall her worth
Shine like the *Saint* she sings of, wonders doe,
And be as she a *Maide*, and *Mother* too.

Instruct me you *nine* Orders how to sing,
 Or let a *Cherubin* pluck me from his wing,
 A quill to write the Story, or entreate
 Your Brother *Gabriel* from his blessed Seate
 To visit Earth, and teach mee, lest I misse
 To salute *Mary* in a voyce like his.

Sleepe on your eyes, faire Virgins, long hath
 staid,

Rise, and to *Bethlem* run, to see a *Maide*.
 Rise Matrons, in your armes your Infants beare,
 To *Bethlem* haste, and see GODS *Mother* there.
 Matrons, and Virgins runne, haste all to see,
 Both joyn'd in one, a fruitfull Chastity.
 Then every Matron this great Wonder tell,
 And every Virgin chant a Canticle,
 Sing *Blessed Marys* praise, sing that for her
 IEHOVAH rivall'd with a Carpenter.

Mary, deriv'd from *two* most glorious Springs,
 The blood of *Levies Priests*, and *Judahs Kings*,
 Which did as in a Type foreshew her story,*
 To be the *Mother* both of Grace and Glory.
 Sing of her birth, how not redeem'd with prize,
 Her Father payd her as a Sacrifice
 Due to his GOD, when others ransom'd be
 With Shekles, as it were a slavery
 To serve their MAKER, and the Parents feare
 To trust Him with the wardshippe of their
 Heire.

But the blest *Maide* whom *Angels* now admire,

* St. Austin,
 Baronius,
 and others,
 bold that *she*
 was descend-
 ed from the
 Tribe of
 Levi, which
 the now
 Bishop of
 Chichester
 opposeth.

(Glad they have got her to encrease their Quire)
In child-hood *first* her *Virgin* taske begun,
And in the *Temple* pray'd a pretty *Nun*;
That the *first* breath she suckt was holy aire,
And the *first* word she learn'd to lispe, was
Pray'r.

There might you see an *Infant Saint* out-vie
The *Levites* in Devotion, and an eye
Cast up to *Heaven*, ere it the earth had knowne;
Whole showers of teares in pious sorrow showne
For *Eves* offence, not hers, shee did begin
To learne Repentance, ere shee knew to sinne.
Each morning strove the early *Larke*, and she
Who *first* should chant their Sacred Melody.
He that had seene her might by very sence
Have prophecied an Age of Innocence
Reborne with her. I should have thought her
one

Of the great *Cherubins* sent from its Throne
To breed a race of *Angels*, and supply
Their roome that fell by proud Apostasie.
Thus she grew up in Zeale, and holy Feares,
Yet still Devotion would out-bid her yeares,
Till * at *fifteen* (when others holier fires
Grow to more wanton, and unchaste desires)
The *Priests* bethought a Husband for her bed;
But *Marys* thoughts all unto *Heaven* were fled.
Yet was she *Iosephs Spouse*, not with th' intent
T'unloose her Virgin Zone, but to prevent
The sutes of others, and enjoy more free

* The
opinion of
Mantuan,
how true I
know not.

The treasure of unspotted Chastity.
 Who will beleeve the Wonder I have said ?
Mary a Husband tooke, to live a *Maide*.
 Dare not thou *Ioseph* to approach too neare
 This Heavenly *Arke* ; thy GOD inhabits there.
 Touch not that sanctifi'd and hallow'd Wombe,
 Whence thy SALVATION, and the worlds must
 come :

For 'tis not, Carpenter, thy Art that can
 Repaire the Fabricke of selfe-ruin'd man :
Mary must *Bride* to thy CREATOUR be,
 And clad in Flesh part of the TRINITY.
 See GOD hath sent from his eternall Sphere,
 Blest *Gabriel*, his fire-wing'd *Messenger*,
 Who crown'd with Glory, and a wreath of
 Light,

S. Gabriel.

Salutes the *Virgin*, doubtfull of the fight,
 And courts her thus. "*Haile, Mary, Full of
 Grace,*"

(Wherewith a blush rose in her bashfull face,
 And verifi'd his words) "*the LORD,*" quoth he,
 "*Hath left His Heaven, and comes to dwell in
 thee ;*"

"*Blest amongst Women, in thy Sexe Divine ;
 For ev'ry brest Salvation sucks from thine.*"

Suppose a *King* had some gay Favorite sent
 With powerfull Rhetoricke, and Court Com-
 plement

To win a country girle. What could she guesse
 But 'twas some scorne on her unworthinesse ?

So *Mary*, ignorant what her Vertue was,
(For she had made Humility her glasse)
Doubts what the words should meane; wonders to heare

This Salutation; and mistrusts her eare.
And when the *Angell* tels her of a SONNE,
To sit on *Princely Davids* Royall Throne,
To rule the House of *Iacob*, and to be
A sceptred *Prince*, to all Eternity,
Her modest Soule no vaine Ambition sway'd,
She rather chose to live an humble *Maid*,
Then a *Queene Mother*. "*How can I,*" quoth she,

S. Mary.

"*Who nere knew man, and am a Votary*
"*Nere to know any, teeme with such a Birth,*
"*Who would not for the treasure of the earth*
"*Be false unto my Vowes? My Love is Pray'r,*
"*And Piety all the sonnes I meane to beare."*

But when the *Angell* did GODS Will relate,
That He would get a SONNE that might create,
She yeelds a *Handmaid* to her LORDS Desire.
O I but thinke how such strange newes would fire
Some Ladies hearts with pride, when they
should heare

Gods growne enamour'd on their beauties were!
How they would thinke themselves worthy the
bed

Of their CREATOUR, and advance their head
Above Mortality, promising their eyes
To be made *Stars* to glorifie the *Skies*!

But *Marys* Zeale swell'd higher then her pride ;
 Nothing mov'd that, not when old *Zacharys*
 Bride

Felt the Babe dance, and leape within her
 wombe,

For joy the *Mother* of his LORD was come,
 But blest'd her GOD regarded her estate,
 And sung not to her selfe, "*Magnificat.*"

Nor when the *Shepheards* did relate their story,
 That was as full of wonder as of Glory,
 But tooke the *Angels* Hymne, and chanted then
 "*Glory to GOD on High, good will to men.*"

Nor when *three Kings* did to her Cratch resort,
 Did shee conceive her Stable turn'd a Court,
 When to a PRIEST, a PROPHET, and a KING,
 They sev'rall brought their sev'rall Offring.

She tooke not to delight a wanton sense,
 The pretious Myrrhe, and odrous Frankincense,
 Nor did with covetous greedy eyes behold
 The Easterne Wealth (the *third* Mans treasure)
 Gold ;

Her SONNE, and SAVIOURS Honour to prefer,
 Was Mirrhe, was Frankincense, was Gold to
 her.

Her life was all Humility ; Muse make haste
 To sing her Death, and how her life being past,
Heaven entertain'd her ; for their Hymnes
 Divine

Are fitter to relate her praise, than thine.
 Thou hast not power t'unfold with what a feare

She fled to *Ægypt*, and continu'd there
To save her INFANTS Life, not skill to tell
How much she joy'd at ev'ry Miracle.
Presume not thou to number what her eyes
Showre forth in teares, as on the Crosse she
spies

Her SONNE, and SAVIOUR, nor what care she
show'd,

To gather up the drops of Bloud that flow'd
Pure Balsome from His Side ; nor venture on
To write with what a violent Zeale she run
To begge with *Ioseph* He a Tombe might have,
By Whom we all are ransom'd from the Grave.
Me thinks I see how by His Crosse she stood,
How her sad eyes vide teares, as He dropt
Bloud ;

Her eyes more sad, cause they retain'd their sight,
And could not doe as *Heaven* did, loose their
light.

Her armes expresse the Crosse whereon He dide,
As if she too meant to be crucifide.

I see her Vaile rent ; for it could not be
The Temple should expresse more grieve than
she.

Me thinks I heare her plaints. “ O CHRIST S. Mary.
that I

“ Should give Thee Flesh ; for else Thou could'st
not dye !

“ Divinity is from all passion free,

“ That Thou canst suffer torments, was from mee.

“ *Wherefore Thy Virgin Mother here vowes all
 “ Her houres to Prayers, till Thy last Trumpet
 call.”*

And here I crave no pardon, if my penne
 Stabbe those presumptuous, and o're curious
 men,

Whose bold Disputes dare into question call
 What sonnes she had, and whether CHRIST
 was all.

As if a Mortall durst to *Mary* come,
 And court GODS *Widdow*, to prophane her
 Wombe ;

As if the *Mother-Maide* that stil gave ore
 To be a *Mother*, but a *Maide* no more ;
 Or she that GOD and Man had borne, would be
 A *Mother* now to beare Humanity ;

As she from *Heaven* to earth, her thoughts had
 cast,

And could love *Ioseph*, that had GOD embrac'd.
 No, having layne, great Heavens, Immortall
 KING,

Vnder the Shadow of Thy gracious Wing :
 She *Turtle-like* would a chaste *Widdow* be,
 And vow'd to love no other Dove but Thee ;
 But ever mourn'd Thy absence, till her eyes
 Had spent her Soule in teares, and love-strain'd
 cries,

Crackt her poore heart-strings. Having cast
 away

The toylefome burthen of unweldy clay,
With pure, and ayrie pinions, hence ſhe flies,
And forſakes earth, to ſeeke Thee in the Skyes.
When ſhe arriv'd where her Bleſt MATE doth
dwell :

What *Poets*, *Prieſts*, or *Prophets* rage can tell
The entertainements, welcomes, joyes have
beene,

Vnleſſe in *Pathmos* he had Viſions ſeene.
We may ſuppoſe that *Angels* clapt their Wings ;
Powers and *Dominions* ſhowted ; all the ſtrings
Of *Seraphins* tun'd high, lowd Hymnes did play.
A troope of *Virgins* on the *Milky Way*
Met her in ſnow-white robes, and Convoy had
Legions of *Martyrs*, all in ſcarlet clad.

Iofuah with *Captaines*, *David* Sainted *Kings*,
All tendred their reſpects. The Pallace rings
With acclamations, *Eve* runnes forth to ſee
Whence ſprung the FRUIT, cur'd the forbidden
Tree.

Sarah makes haſte, her *Ladies* Wombe to bleſſe,
Without whoſe Birth, the curſe of barrenneſſe
Had laine upon her, though ſhee had a ſonne,
And had brought *twenty* *Iſaacks* forth for *one*.

Rebecca, with the better of her twins,
And *Rachel*, with her *Iofeph* too, begins
To chant her praiſe. The brave *Bethulian*
Dame,

Victorious *Iudith*, to her welcome came
With troopes of *Amazons*. The *Sheban* *Queene*,

(Who now the new *Ierusalem* had seene)
Runs to the fight, and wistly gazeth on
The *Mother* of the mightier *Solomon*.
There met with *Saints*, and *Angels*, all desire
To bid her welcome, thus, in a full Quire :

*Song of the
Blessed
Ones.*

“ Come Blessed Virgin, fixe thine eyes upon
 “ This glorious Throne,
“ And on the Right Hand, there behold thy SONNE.
“ Behold His Hands, His Feet, His pierced Side,
 “ That for us dide,
“ Whose very Wounds in Heaven are Deifide.
“ Those glorious Lips, which once drew Milke
 from thee,
 “ Shall one day be
“ The Doome of Soules, to Blisse, or misery.
“ Blest Wombe, the Mysteries that sprung from
 hence,
 “ Dazle our sense,
“ Whose onely Essence is Intelligence.
“ Finite thou wert, yet Infinite in thee
 “ Wee treasur’d see,
“ Mortall, yet Mother to Eternity.
“ Thy SONNE made of thee, made thee. Faith
 aspire
 “ One ladder higher,
“ Elder then’s Mother, Antient as His SIRE.

" 'Tis strange thou should'st both Maide and
Mother be ;

" Stranger to see

" In one Soule both GOD, and Humanity.

" As Hee was GOD, thou still art Mayd. Who can

" This Wonder scan ?

" Hee made thee Mother, as Hee was but Man.

" Thou suckl'st Him upon thy breasts, and He

" To ransom thee,

" Open'd His Side upon His Passion Tree.

" Come Blessed Virgin, and receive thy Crowne

" Of full Renowne,

" Where Death, and Time have laid their
Scepters downe.

" There sing with us, how THREE doe sit upon

" The glorious Throne ;

" ONE of which THREE is TWO, yet ALL but
ONE."

THUS, Holy Virgin, have I shadow'd o're
Thy Picture, in a rude unpollisht score,
That wish'd t'have limm'd it with as lively grace,
As ever Painter drew the sweetest face.
Yet would I not idolatrize thy Worth,
Like some, whose superstition sets thee forth
In costly ornaments, in cloaths so gay,
So rich as never in the Stable lay.

These make thy Statues now as famous be
For pride, as thou wert for Humility.
I cannot thinke, thy *Virgin* Bashfulnesse
Would weare the *Lady of Loretto's* dresse,
Though farre more glorious robes to thee were
given,
Meekenesse, and Zeale on Earth, Glory in
Heauen.

Take then the Honour thou hast justly wonne,
Praise above *Angels*, but below thy *SONNE.*





Life of the Blessed Virgin Mary.



We admit genuine, universal, Apostolic Traditions . . . the perpetual Virginity of the *Mother* of God.—ARCHBISHOP BRAMHALL.

He that came from His Grave, fast tied with a stone and signature . . . came also into the world so, without doing violence to the virginal and pure body of His *Mother*. He did also leave her Virginity entire, to be as a seal, that none might open the Gate of that Sanctuary, that it might be fulfilled which was spoken of the LORD by the Prophet.—BISHOP JEREMY TAYLOR.

We believe the *Mother* of our LORD to have been not only before and after His Nativity, but also for ever, the most *Immaculate and Blessed Virgin*.—BISHOP PEARSON.

The necessary consequence of this dignity of the *Blessed Virgin* [*i. e.*, as the *Mother* of God] is, that she remained for ever a *Virgin*, as the *Catholic Church* hath always held and maintained.—BISHOP BULL.

The LORD being with (*Mary*), all goodness must needs be with her . . . For sanctifying Graces none fuller, *solo DEO excepto* . . . She was an *Immaculate and Unspotted Virgin*.—ARCHDEACON FRANK.



The Femall Glory:

OR,

Life of the Blessed Virgin

MARY.

HER EXTERNALL BEAUTY.



ISTORY offers to our view
myriads of holy Virgins in
Beauty and Vertue equally
attractive, whose due Praise
the *Catholike Church* doth at this day
solemnely sing, but with a more eleva-
ted Voyce (as Duty on our part, and
Merit on hers commands) the Laud of
that most excellent *Princesse*, the *Virgin*
Mother of GOD. There be who affirme,
that what ever the CREATOR saw beautifull
in *Heaven*, or *Earth*, He bestowed in the

Galatinus.

S. Gregory
Nazianzen.

Andræas.

S. Epipha-
nius.

limming of this rare *Piece* ; not that she might be stiled the most faire amongst the Daughters of Women, but by a Heavenly prerogative, *the alone Faire, the alone Lovely*. Looke how many parts, so many arts you might discerne of the Celestiall Limmer. And this is no way repugnant to Reason it selfe. For if CHRIST was faire above the Sonnes of Men, should not she be so above their Daughters, since from her alone He received His Flesh? *Gregory Nazianzen* proclaimes that she surpasse'd all women in lovelinesse. *Andræas* sayes that she was a *Statue* carved by GODS Own Hand. Others, of those first, and purer times, not without Admiration, observe that GOD was almost *fifty Ages* in the Meditation of the structure of this stately *Pallace*. And truely our beliefe may easily digest this, that His Omnipotency would make her fit to be the *Mother* of His SON, *Empresse* of this lower world, and the Blessed *Conduit* through which should passe the Mystery of *Mans* Redemption. Yet finde I a ridiculous description of her in *Epiphanius* a

Priest of Constantinople ; who affirmes, that her face was of the colour of Wheate ; her visage, long ; and her nose, futable ; her haire, yellow ; and her eye-browes, blacke. But what Authority he hath for this, neither I, nor I thinke he himselfe can well tell. For surely, simple Antiquity was not either curious, or skilfull to deliver it by Tradition, or picture, to posterity. I verily beleeeve he had it from his owne dreames, or rather fancy. *Mopsa* is as much beholding to our incomparable, and inimitable *Sydney* for a delineation, as is my Divine *Subjet* to this curious Impertinent. Whether her Beauty chiefly consisted in colour, in Symmetry of parts, or both, I know not. Sure I am the Streame of other more judicious, pious *Authors* carries me not into an opinion, but a strong beleefe of her Heavenly Forme. *Cardinall Cajetan*, and *Galatinus*, (with what truth I cannot say) certainly with more probability then he, maintaine that her excellent Temperature, her conformity of Members, her firme and constant Complexion, free'd her from

Cardinal
Cajetan &
Galatinus.

Dyonisius.

all contagion and diseases. And *Dyonisius* goes further, affirming that she was no other then a walking *Spring*. Such variety of sweet Odours her very pores breath'd out on all that came neare her; as we reade of *Alexanders* living body, and the *Ægyptian* Carcasses, which by a thin spare dyet observed in life, even after death sent forth

Sylvanus.

a most sweet Perfume. *Sylvanus Razzius* recounts a pleasing story of a certaine *Clerke*, who by many Prayers implor'd, and obtain'd, the Blessing of her sight; but with this Condition, that he should see her but with one eye, and that one he should lose. He willingly embrac't it; but when she appear'd drest in all her Beames, not being able with one eye to take a full view of her, he opened the other also; chusing rather to forfeit his sight for ever, then to loose one minute of the inconceivable content he enjoyed in the sight of so glorious a Spectacle. Were this true, it would make a brave example of a devout Soule, ravisht with the view of a Divine *Object*.



HER INTERNALL BEAUTY.



F the *Inne* was so splendent, so sumptuous, what may we thinke of the amiable *Guest*, that lodg'd in it; her Minde, beset with thoughts cleare, and radiant as her owne Eyes? He that dares attempt the expression of these her internall Gifts, is ignorant of her Sublimity. He who dares not, knows not her Humanity, her Sweetnesse. As no stile can ascend so high as her exalted Worth; so on the other side, none can descend so low as her Humility. Encourag'd therfore by her Meeknesse, not my owne sufficiencie, I shall endeavour to limme her Soule in little (since, in great, neither my time, nor ability will let me), which will appeare an enterprise as hardy,

and vaine as his who should strive to limmit the Light, or circumscribe the Ayre. Know then, modest *Reader* (and receive this knowledge with the same Extasie, and Zeale I write it) that her internall Lustre was farre greater then her externall ; like in this unto the Tents of *Kedar*, as soone cover'd with dust, and almost burned up with the heat of the Sunne, as soone beaten, and shaken with tempestuous weather ; but, in the meane time, inwardly all glittering with Glory, and Magnificence. O ye *Angels*, to you it is onely given, not to sinne ; but on her is conferr'd what you cannot merit, to beare the Reparation of *Mans* ruine. The *Apostles*, those holy *Tapours* of the *Primitive Church*, sometimes burnt dimme, and were obscur'd with the fogge of sinne ; but her Brightnesse nothing vitious could lessen, much lesse utterly extinguish. She was, indeed, Vertues prime, and great Example ; and all the accomplisht Women of the Ages past, present, or to come, have grace, and happinesse to the full, in being called her imperfect Coppies.

Here my Invention treads a Maze, and my heart is divided betweene an earnest desire to praise her to the height, and a holy feare, lest in that praise, I should trench, on GODS Own peculiar Attributes. That she was no way inferiour to her SONNE, according to the Flesh, I dare not, with some, avouch, who magnifie her in a phrase that violates her Modesty, and makes her blush at her owne Exaltation. Her Lowlinesse was such, that it was nearer the rejecting of all commendations, then entertaining a comparison betweene her selfe, and Him to Whom she had professed her selfe an *Hand-maid*. And no lesse is her shame, or rather, indeed, her trembling, when penne, prophanely prodigall, ascribe that honour to her which is onely proper, and due to that DEITY from Which she received her Grace, and being.

I will not, with *Lipsius* ascribe as much to her Milke, as to her SONNES Bloud. Neither dare I side with those who averre, that she is halfe of that Sacrifice that ransom'd us, and GODS Partner here. Nor is my penne so impiously valiant, as to jus-

Lipsius.

tifie that GOD made Himselfe the Pat-
terne, and communicated to her by Grace,
whatsoever Hee had by Nature. Nor
am I of his bold opinion who sayes: If
man had never sinned, yet CHRIST should
have taken Flesh, to honour her. These
men would have her, in all things, equall to
CHRIST Himselfe. Neither her Modesty,
nor mine will admit of this blasphemous
flatterie. I willingly allow her to be the
Vessell, but not the *Fountaine* of Grace. I
am much taken with his tenent who holds
that GOD made all things for the use of
Man; because He would amply furnish
him with matter enough to busie his head,
lest he should bee so audacious as to en-
quire into His Secrets, & encroach upon
His Prerogatives. We need not (thanks
to His infinite Goodnesse) bee so danger-
ously venturous, since He affords us a
large scope, and ground enough safely to
extol this His *Favourite*, second to none
that ever bore flesh, either in her owne
Desert, or His Esteeme.



HER BIRTH.



TO begin with her Birth. It was miraculous, as it alwayes falls out where Nature failes, and GOD supplies, as He did here in *Anna* the blessed mother of this more Blessed *Maid*. And here, by the way, I must insert an observation derived from Gods Sacred Word, that for the most part the children of sterility are fruitfull in Sanctity, and all Good Works. *Samson* was the sonne of barrenesse; and kept the people in obedience. So was *Isaac*; and gave precepts to the seed of *Abraham*. So was *Samuel*; and foretold the misery of servitude to the *Iewish* Synagogue. So was *Ioseph*; and with his counsell, govern'd all *Ægypt*. So was our Hallow'd *Subiect*, who brought forth the

That Ioacimus and Anna were her parents, is an undoubted Truth, received by the Church, as wee find both in Baronius and Bishop Montacute, in his Booke called Apparatus, &c.

SONNE of Glory. The slaves of the *Tyrians* rebelling against their Masters, and having subdu'd them, by a generall consent decreed, that hee amongst them who, the next morning, could first discover the Sunne rising, should be their *King*. One of them of a more gentle disposition then the rest, having hidden his Master (by name *Strato*) from the others fury, secretly askt his advise in this so important affaire, who bade him look into the *West*, for there he should sooner discern the approach of the Sunne, then they who sought him in the *East*. This wise counsell he obey'd ; and while the rest fixed all their eyes on the *East*, he from the highest part of the *City*, by his Rayes in the *West*, first discover'd his ascension in the *East*. So in *Anna* (the happy mother of this *Wonder* of Women) being then in the occident, or set of life, the Prophetick world foresaw the brightnesse of the dazeling *Light* she then teem'd with. At length the Worlds greedy expectation was satisfied ; and this *Cynthia*, this chaste Starre was delivered of a *Plannet* farre greater, and brighter

then her selfe ; of whose all gladding Shine, the first man participated, and the last shal. I may as properly, as dolefully, call them *Plannets*, since they never rested ; but were in perpetuall motion while, in this lower Orbe, they ran their fatall courses, in which they were often clowded, never quite eclipsed.

The day of the Nativity of this most perfect of *Saints*, I finde thus described by *Nicolaus Vernulæus*, a late Writer, and a Professor of Eloquence. The description I onely insert for the elegancy ; for I must condemn it as guilty of levity and vanity, and no way futable to the Majesty, Gravity, and Modesty of this our Sacred *Subject*.

“ *The Sunne (saith he) this day burnisht
his face, the better to illustrate the World,
and to appeare gracious in her sight, who
carried in her breast a Fire purer, and
clearer, than his owne Rayes. The Earth
put on her freshest greene ; and the Flowers
spread their dainty leaves, and made a
sweet exchange of odours with her ; yet
hung their heads to see themselves both
in colour, and sent, so farre surpass’d.*

Nicolaus
Vernulæus.

“ *The Trees advanc’d their curled heads,*
“ *and compos’d their looks within the*
“ *christall streames, who seemed to dance*
“ *after their owne murmur. Amongst the*
“ *Beasts, their King layd by his fiercenesse ;*
“ *and not one of his subjects was found*
“ *savage, or polluted that day. Then was*
“ *the Proverbe cross’d ; for the Worme be-*
“ *ing trod on, would not turne againe, lest she*
“ *should prove unlike her meekest Mistresse.*
“ *In the very bowels of the Earth, the Mine-*
“ *erals and the Stones more pretious, assumed*
“ *their quicker sparkes, as Emblems of her*
“ *splendour. The Ocean had not a wrinkle*
“ *in his face ; thousands of Halcions ho-*
“ *ver’d o’re his head ; and his Tritons*
“ *blew so lowd, that their notes sounded the*
“ *very bottome of the Deep. Within his*
“ *vast Dominions was no discord that*
“ *day ; for the greater of the Fish forsooke*
“ *their prey, and the smaller swumme in*
“ *that security, that the Sprat bearded the*
“ *Dolphin, and playd with the nose of the*
“ *overgrown Whale. The Birds sung their*
“ *choifest aires ; the Fowles flew nearer the*
“ *earth to salute her ; and their towring*

“ Lord, *the Eagle*, brought his young ones
 “ to try their eyes at this new borne Light.
 “ *The Ayre it selfe* was like her, gentle ;
 “ and being invisible, came to steale a kisse
 “ from her cherry lips, soft and smooth as
 “ were his owne. *The Windes* (conceiving
 “ their silence would best please) kept them-
 “ selves within their dens ; onely *Zephirus*
 “ was let loose to fannethe *Pinke*, and *Violet*,
 “ and play the wanton with the *Rose*.”

Thus farre *Vernulæus*. Of all things created, *Man* alone, to whom, being sicke, she was to bring a Soveraine ANTIDOTE was found least joyfull, least gratefull. Yet were there some, no doubt, of Gratitudes children, who lay prostrate before her ; and did homage to their sweetest *Lady*, who might better be called the *Mother* of the Living, then *Eve* ; since she, like a *Murdresse*, gave her children death ere birth ; and defaced those Images whereon GOD had set His Owne Stampe. She was no wiser than a poor *Fly*, who, enamour'd of the beauty of the flame, longs to try if it be as sweet as faire, and is consumed with her owne folly. Had our Blessed *One* supplied

her roome in *Paradice*, the forbidden *Fruit* had, perchance, beene yet untasted, and *Man* uncursed; for she was altogether void of Curiosity, proper to that weaker Sexe, and the very bane of it. Our dearest *Princess* therefore, was deservedly a *Queene* ere borne; receiv'd a Crowne sooner than fight; and found her Throne seated upon the threshold of life. And what Crowne was she presented with? Not one, to compose which, the *East*, and the *West* joyned their treasures; but a Crowne in the making whereof every Vertue, and all the Graces had a hand. Nor did any vaine mortall place it on her sacred Temples, but God Himselfe; Who thought nothing too deare, nor omitted any Ornament that might embellish this goodly *Edifice*, wherein Himselfe meant to reside. Having thus adorn'd, and honour'd her, He plac'd her in this lower world, for the good and admiration of all, for the conversation of a few. Though borne on *Earth* she lived here like a Native of *Heaven*.



HER INFANCY.



AS we may guesse at the neatnesse of a House, by the entry into it: so we may judge of her lifes remainder, by the very beginning. *Sabellicus* affirmes that she no sooner saw the light, but she ador'd the CREATOR of it; and lifted up her heart and eyes, to the great INFUSER of all her incomparable Excellencies. She lov'd God, ere she had seene *Man*. The defect of her Tongue could not hinder the operation of her Soule; in which, ere she could speake, she acknowledg'd His unspeakeable Goodnesse. In her, *Religion* preceded the use of *Reason*; and she apprehended GOD's Mercies, long ere she was capable of His Nature, and Wisedome.

*Sabellicus
sets downe
how shee
dispos'd of
every parti-
cular hour.*

Ere she could utter holy Words, she made holy Signs, by which she made knowne the sanctity of her Heart. The first Word she learn'd to lispe, was IEHOVAH. She sent forth many a sigh for Sinne, not having committed any ; and bewailed that, of which she was utterly ignorant. The rowling of the Cradle, put her in minde, that she was newly enter'd into the tempest of this life ; the infinite dangers whereof to escape, she made Vertue her Pilot.

We will not here, with some Writers of her Life, dispute whether or no, she had the same ordinary Education with other children ; nor, with them affirme, that she entred the *Temple* at three yeares old, and lived close by the *Altar*, and was fed Miraculously by an *Angell* ; as also that it was there revealed to her, that she should be deliver'd of the MESSIAS. I will not make one steppe out of GOD's Own Path, frõ which I never yet saw the greatest wit to swerve, but it was in danger of sticking fast. Yet hath a pious Charity often swallowed more than all this. If from the

hand of an *Angell* she there received food naturall, or supernaturall; sure I am the Wonder is not so great as that of the INCARNATION, where the Wombe included the WORD. And why should we with difficulty beleieve, that this white spotlesse *Soule* was illuminated with Revelations, by the Divine OBJECT of her chaste Vowes? who undoubtedly deserved to be rapt up if it were possible, a story higher than was *Saint Paul*. It is likely enough, saith *Mantuan*, God would have the *Temple* of His SPIRIT to dwell in the *Temple* of His Service. The same *Author* affirms, that she there liv'd a pretty *Nun*; and spunne, and wove the sacred Vestments, till her *eleventh* or *twelfth* yeare; when her Prudency, and Shame, and the care of her Reputation, forbade her to accompany even the very *Priests* themselves, Men whom GOD had selected out of the masse of the vulgar to teach His Will, to instruct His People, and to sing His Praise.

Mantuan.

Mantuan.

These curiosities, and bold conjectures, let us rather beleieve, then contest with the broachers; for it is Wisedome to grant

what we cannot confute. Let us then imagine, that this holy *Recluse* confined her Body to this sacred solitude, and a spare diet; and warily kept her Soule from the surfets to which carnall delights invite all things humane. And it is consonant both to *Reason* and *Truth*, that her Exercise there, was pious like the Place. They who goe about to take away her Writing, and reading Tongue, are impiously ridiculous; since it evidently appears that she was well read in the *Scriptures*, by her Divine *Hymne* uttered in *Zacharies* House. On her Reading, attended Meditation; on her Meditation, Prayer; on her Prayer, Action, as the louely Fruit of the precedent. Thus busied, the day left her, the night found her. Her sleeping Cogitations, we may suppose, were futable to her waking; and her very dreames, Divine. She had not a thought that was her owne; all belong'd to GOD. She was slow to speake, faith *Sabellicus*; but ready to obey all holy Advice. Her Tongue was not so swift as her Wit, which made it follow for direction, in all the requisites of speech.

Ancient and eminent Authors affirme her to have beene learned in the Hebrew tongue, all which you shall finde quoted in Cedrenus.

Sabellicus.

In a word, she might well usurpe that of the Church; *When I was a little One, I was pleasing to the MOST HIGH.*

When, upon mature deliberation, she left the *Temple*, she still liv'd as if she had beene in it. Though in Body she was sociable, she fetter'd her Soule from wandering abroad; her true conversation being in *Heaven*. This flourishing *Vine* planted her selfe amongst the Olives. She was more choice of her Company, then of her Food, or Rayment; both which, GOD knows, were course enough. She knew Temperancy to be GODS, and Natures Favorite; in that it conduceth to the Service of the Former, and the preservation of the later. She therefore made this Heavenly Vertue judge of her Appetite; lest it should long after Excesse, the Mother of all uncleannesse. Her Soule gave laws to her Body; which it could not infringe, without the injunction of a strict Pennance. She devour'd Gluttony it selfe; and made the Flesh subject to the command of the Spirit. Her Fare, saith *Cedrenus*, required no vessell; nor need she to wash her hands, after her greatest meale.

Cedrenus.

Her Dyet defide the fire, as of no use. From the Earths face, the Cows dugged, and the Fountains brimme, she readily fetched her sustinance. She was as ignorant of the *Persian* luxury, as the superstition. To this, her Cloathing was correspondent; for which, her Backe was beholding to her Fingers. Her Hands were the purveyours to her other Members. She had one eye fixed on *Heaven*, and the other cast upon the *Earth*; being intente on the Glories of the one, and the Necessities of the other; and at once acted *Martha* and *Magdalene*. It is very credible that she sowed, and spunne, and maintain'd Life with labour. Hee Who gives life to all things, suffer'd His then Adopted, and since Naturall *Mother*, to gaine her living with sweat, and care, that her Example might give pride the checke, and teach Majesty Humility. In her, He made manifest, that mortall Felicity is not the parent of the immortall. She was not solicitous for the feather, the looking-glasse, or any outward bravery; being onely carefull to cover her shame, and at once to

expell two deadly enemies to her Soule,
and Body, Pride, and Cold. Her outward
Simplicitie was in all things answerable to
her inward.





HER BETROTHING.



WELL, now she began to write *Woman*; and her *fifteenth* yeare approached; and hand in hand with the increase of Time, went the acquisition of all Graces. Her least Perfection, would render another most accomplit. In her, all Vertues were at strife, all overcame. Nothing was here meane; she being no other, then an Union of superlatives. Charity, Obedience, Pietie, Virginity, all were, in her, at height. Nothing in her was wanting, but the DERTY It Selfe. Yet was not her vaine-glory such, that she desired with *Dina* to visit the Daughters of other *Regions*; and to enlarge the renowne of these her Excellencies; being onely studious in the Go-

vernment of her owne little, inward *Common-Wealth*. Her fixed Resolution was, not onely to confine her Person, but her Fame; which (had it penetrated forreigne *Countries*) *Kings* would have come suppliant to her Cottage; and on their knees, have petition'd for her Love. But the bonds of her Matrimony were already askt in *Heaven*; and no impediment found why she might not wedde God Himselfe. Yet, at the earnest sollicitation of the *Reverend Priests*, saith *Mantuan*, was she content to be betroth'd to *Ioseph*; not that he should do the office of an Husband, but serve as a barre to the importunity of other Suitours; that so she might the more freely enjoy, the inconceivable pleasure she tooke, in her vowed Virginity.

Mantuan.



THE SALUTATION.

BUT now, the time is come when she must be (to the astonishment of the World) a *Mother*, and yet remaine a *Virgin*. The Marriage betweene GOD, and Nature is concluded on in *Heaven*; and *Gabriel*, the *Ambassador* concerning *Mans* Redemption, prepares himself for his journey, decreed from all Eternity. He receives instructions from the Hands of GODS Owne transcendent Mercy; and therefore, no doubt, but they are gentle, and pleasing. Clad in white, (as an Emblem of his Innocencie) he sets forth without any other guard then his owne right Arme able to destroy *Legions*. The *Chaldeans* carried in their Ensignes a trowing

Luce. The Salutation.



28 *And the Angel came in onto her,
and said, Haile thou that art
Highly favoured the LORD is with thee.
Blessed art thou Among women.*

Flame ; the *Babylonians*, a Dove ; the *Scythians*, Lightning ; the *Persians*, a Bow, and Arrows ; the *Romans*, an Eagle ; and this extraordinarie *Ambassadour* of Peace, (being to descend from the higher to the lower World, from the CREATOUR to the Creature, an *Angell* to Men) beares along with him, in his very Name, the Signe of His Power, and Fortitude, that sends him. The Gates, saith *Vernulæus*, of the Celestiall Pallace, stand wide open, and the Sacred TRINITY gladly beholds the departure of this Divine *Messenger*. The *Angels* clap their wings ; and make the Heavenly Roofe ring with *Halleluiahs*. The *Saints* attend, and send their Vows after him, that his presence may be without terrour ; and his sweet delivery, win consent in the heart of their glorious *Empresse*. The vaste space betweene the Poles is filled with troopes of Holy *Spirits*, who give a Convoÿ to this their fellow-*Servant*, graced above the rest, in having so important an affaire, as the *Worlds* Salvation, committed to his charge. The *Starres* put on new, and brighter aspects ; as seeming to fore-

Vernulæus.

tell what they foresee not. The *Earth*, bedeckt with all imaginable ornaments, presents him with variety of Sents, and Colours even to her selfe new, and layes her prime dainties under his feet. Onely her stupid *Inhabitants*, whom his Embassie most concern'd, were altogether unsensible of his arrivall, and of the eternall Benefit he brings them ; receiving him rather like an *Herald*, then an *Ambassadour*. And (which encreased his wonder at his entertainment) his first approach was unwelcome to the *Saint* whose Votary he was. He found her (as some thinke) alone ; separated as well in Body, as Minde, from the World. She was not ignorant, that Piety was nearer pollution in Society, than Solitude ; and therefore, to shun infection, she avoyded Company. She well knew that the HOLY GHOST Himselfe had dwelt with the *Prophets* and *Apostles* in Caves, Dens, and Dungeons, and there pen'd the all-saving *Writ*. That which we call Good-fellowship, and sweet Conversation, her Conscience assured her to be, at best, but a sociable folly. In Neighbourhood she

feared proximity in Vice. Well, if alone he found her, questionlesse she made a Divine use of that privacy, and meditated how in a corruptible Body, to preserve a Spirit incorruptible.

The Celestiall *Agent* having demanded, and obtained Audience, spake the Oration he made not; for he was but *Interpreter* of the HOLY SPIRIT, in which Office he justly gloried. The Speech assuredly was modest; and futable to the sacred Eares it was to enter. The beginning of it, no doubt, consisted of a reverent applause of the Perfections GOD had imparted to her.

"*Haile, Mary,*" said he, "*Full of Grace,*
"*the LORD be with thee: Blessed art thou*
"*amongst Women, &c.*" How she tooke

S. Gabriel.

this the Text following declares. "*And*
"*when she saw him, shee was troubled at*
"*his saying, and thought what manner of*
"*Salutation that should be.*" No doubt

S. Luke i.
29.

the *Angell* no sooner pronounc't, "*Haile*
"*Mary, Full of Grace,*" but a blush arose in her Bashfull Face, and verified his Words. But this colour was not fixed; it went quickly back, to fortifie her noble Heart,

S. Gabriel.

* That the Angell appeared to her in the form or shape of a Man is the opinion of S. Hierome, in Epist. ad Eustoch. de cult. Virgin. and of S. Ambrose, lib. 1. offic. cap. 18. And that which Damascen hath, lib. 2. de fide orthodox. all the learned approve of; to wit, that the Angels are transform'd, and appear to Men according to the pleasure of the LORD, and reveale His Divine Mysteries. And that Angels appear'd in the Old Testament in the shape of Men

against the feare that invaded it. She saw her selfe alone with One altogether a stranger to her, whose face she neither knew, nor his intent. True it is, his language was smooth, and even ; but as faire words as these, have often proceeded from a foule heart. She trembled at his Salutation, thinking him to be a *Man subject to abhorred lust, and therefore feared violence : but when she once knew him, and his Embassy, she then undaunted, discours'd with him as an *Angell*, whom before she quak't at as a *Man*. I conjure all modest Soules that shall peruse this passage, by all things deare to them, to dwell long upon it, as worthily deserving both their Admiration, and Imitation. Though she received from him extreme, and Heavenly Praises, yet she was afraid, because she was alone. O SAVIOUR of the World ! Purity feares an *Angell* ; shall not Impurity then suspect a Man though in the shape of an *Angell*, when his complement,

is certaine : and for many reasons it is very probable that Gabriel assumed the form of a Man when he came to the Blessed Virgin. Chrysologus, serm. 140, is of opinion that the Angel appear'd in a shape, and habit most pleasing and gentle, and that the Virgin was not troubled at his person, but his speech, in that it is said she marvelled what sayings those should be.

and discourse are sensuall. Virginitie cannot bee too heedful, which makes it practise the doubt of things safe, that so it may accustom it selfe to the feare of things dangerous. If Heathen Women have, by nature, so abhorred pollution, that they have chosen death before it, how odious must we judge it to the Angellicall Innocency of GODS Owne *Mother*? Well, what course tooke she? She rejected these his Commendations, not with her tongue, but her lookes, which put on a dislike of all he had said. She had heard, that when Castles come to a parley, it is a signe of yeelding; and therefore thought it her safest way to involve her selfe within Humility, and a sober Silence.

But the *Angell* quickly delivered her out of this Agony, into a greater; out of this Feare, into a more tormenting Care. "*Feare not Mary,*" saith he, "*for thou hast found Favour with GOD; for loe! thou shalt conceive in thy Wombe, and beare a SONNE, and shalt call His Name JESUS. He shall be Great; and shall be called the SONNE of the MOST HIGH; and*

S. Gabrieli.

S. Mary.

“ *the LORD GOD shall give unto Him the*
 “ *Throne of his Father David. And He*
 “ *shall raigne over the House of Iacob for*
 “ *ever, and of His Kingdome shall be no*
 “ *end.*” To this her answer was, “ *How*
 “ *shall that be, since I know no Man ?*” It
 is true, it is true, most Blessed *Virgin*,
 thou knowest no Man ; but let thy Mo-
 desty rest secure ; for the Operation of
 God, and not of Man, is here required.
 God should never be conceived in thee,
 wert thou not a *Virgin* ; nor borne of
 thee, shouldest thou not remaine such.
 Thou canst not be spotted with the Con-
 ception, or Birth of an ISSUE so Immacu-
 late. This Feare is as needlesse, as that of
 defiling thy fairest Fingers with the purest
 Fountaine. If *Obededon* having received
 the Arke within his walles, was so en-
 riched with all manner of Treasure, that
 Felicity was voyced to have descended
 from *Heaven* into his house ; what shall
 we judge of thy supreme Blisse. O glo-
 rious *Virgin* ! who art not to be the re-
 ceptacle of a wooden Arke, but of His
 Only SONNE ? With confidence, there-

fore, consent to thy owne happineffe, and the Redemption of all Humanity.

But, indeed, I do not wonder at her astonishment, when I consider her bashfulnesse. Meethinks I see her, now casting her eyes up to *Heaven*; now fixing them on the *Earth*; and now againe on the *Ambassadour* himselfe, resolving to give up her Soule rather then her Virginity. Harsh must the word (Conception) needs found to her who was a Votary nere to know Man; whose onely Love was Prayer; whose onely Childe was Piety. But when the *Angell* urged Gods Will, she forthwith yeelded a *Handmaid* to her LORDS Desire. Let us intently listen to the text. “ *And the Angel answer’d, and said*
 “ *unto her, The HOLY GHOST shall come*
 “ *upon thee; and the Power of the HIGHEST*
 “ *shall overshadow thee; therefore also that*
 “ *HOLY THING that shall be borne of thee*
 “ *shall be called the SONNE of GOD. And*
 “ *behold thy Cousen Elizabeth, shee hath*
 “ *also conceived a sonne in her old age;*
 “ *and this is the sixt moneth with her*
 “ *who was called barren. For with GOD*

S. Gabriel.

S. Mary.

“ *nothing shall bee impossible. And Mary
said ; Behold the Handmaid of the
LORD ; bee it to mee according to thy
Word.*”

See here united, an incomparable Humility, and an Obedience even unto death. For the consenting to be the *Mother* of GOD, was not easie to her ; in that a meek, and humble Spirit, with greater difficultie ascends the highest steppe of Honours Throne, then a proud, descends thence to the bottome ; it being a thing in Nature farre harder to climbe, then to come downe. If any Man shall yet rest unsatisfied, and shall make a further enquirie after this difficulty, he may please to consider that her Humility balanc't her SONNES exalted, and her owne dejected, Estate ; and as well meditated the Care, the Diligency, the Reverence, and Obsequiousnes, as the Dignity, and Excellency of her whom GOD would vouchsafe the most glorious Title of *Mother*. She wisely weighed, that the *Angels* were not worthy to wait on Him ; and therefore the service of her whole Life must as farre

exceed, as the Name of GODS *Mother* did excell that of *Servant*, or *Angell*. If *Saint Peter*, yet in the dawn of Grace, could so clearly discern his MASTERS Greatness, as that he cryed out, *Depart from me a sinner*, as deeming himselfe unworthy of His Presence: If the *Centurion*, for the same respect, thought his house too base to receive Him; what should she thinke who was not to take Him into her Ship, or her Lodging, but into her Wombe, where He was to remaine not a Visitant, but a Dweller? Full well also she understood, that her consent was not onely required to be the *Parent* of the ALMIGHTY, but the *Spouse* also of His HOLY SPIRIT; to Whose Inspirations she ought a greater obedience then others, having received from the same SPIRIT a greater measure of Grace, and Honour. She clearly foresaw, that she was not onely chosen to conceive the SON of GOD, to bring forth, to nurse, and governe Him; but also, perforce, to yeeld Him up (such being the Divine Pleasure) to a *three and thirty yeares* persecution; and lastly to the cursed

S. Peter.

Many ancient Writers hold that she had the Gift of Prophecie.

S. Gabriel.

Death of the Croſſe, the Salvation of others depending on His Deſtruction. And that ſhe did foreſee all this, plainly appears by the Speech of the *Angell* to her, who (after he had foretold the Conception, and Birth of CHRIST) added, *And He ſhall be called IESUS*, that is, a SAVIOUR. An awfull Reverence, and an inconceivable Joy divided, without doubt, her all-holy Heart, when ſhe contemplated her future, being a *Mother* to the MESSIAS. Can a Man imagine any thing more difficult, more bitter for Humane Nature to overcome? Yet did her active Vertue vanquiſh all theſe impediments, and with an humble, raviſht Soule, ſhe expected the entrance of Him into her ſacred Wombe, Whom already ſhe had ſurely ſeated in her Heart.

Here, before we proceed to her Conception, we muſt obſerve two things not amply, and fully enough expreſs'd, very remarkable in the *Angelicall Salutation* ; *Fiſt*, the dignity of the *Ambaſſadour* ; *Next*, the worth of her to whom his Embaſſy was directed, together with her many

Vertues, equally eminent in this Divine Dialogue.

Concerning the *First*; he was not a *Man*, but an *Angell*; neither an *Angell* of an inferiour *Order*, but of the supreme *Hierarchy*, which choise and pure *Spirits*, having received infinite Ornaments, and Graces from their LORD and Master, retained still His Favour, and ever stood before Him. *S. Gregory* stiles him a principall *Angell*, treating of principall things. Some have not feared to call him the SUPREME ANGELL, as *Damascen*, and others. Truth will answer for him, that amongst all the Celestiall *Spirits*, none are so predicated in Holy Writ as he, and *Michael*, to whom the Declaration, and Exposition of so high Mysteries so often were committed, as in *Daniel*, *Zachary*, and *Mary* is specified. Some will have his name to signifie God, and Man; and that this Etymology containes a miraculous Mystery. Amongst these is *Proculus*, *Arch-Bishop of Constantinople*. "Geber," saith he, "*signifies man*; El, GOD, alluding to "*his Embassy, which treated of His ap-*

S. Gregory.
Hom. 34.
in lect.
Evang.

Damascen.
Serm. de
Virginis
assump.

Proculus.
In 1 cap.
Luc.

S. Bernard.
In parvis.
serm. Gen.
24.

S. Chry-
sostom.
Hom. de
incompre-
hensibili
Dei natura.

Chryso-
logus.

Damianus.
Serm. 142.
Serm. I. de
nat. Virgin.

Luther.

“ *proaching Birth, Who was both GOD and*
“ *MAN.*” *Saint Bernard*, judgeth the
Servant of *Abraham* to have beene a type
of *Gabriel*; for he was sent by his *Master*,
not to seek any *Virgin* that came next to
hand, but such a One as the LORD GOD
had prepared for the SONNE of HIS LORD.
“ *This Gabriel,*” saith *Saint Chrysostome*,
“ *the Painters present to us winged; not*
“ *that GOD created him so, but to denote*
“ *the sublimmity and agillity of the Celestially*
“ *Nature, as also, to admonish us that,*
“ *with gratefull hearts, wee acknowledge*
“ *him to have for our cause descended from*
“ *his highest habitation.*” And sweetly
Chrysologus; “ *An Angell treated with*
“ *Mary concerning our Salvation, because*
“ *an Angell had dealt with Eue touching*
“ *our Damnation.*” This Blessed Spirit,
and *Saint Iohn the Evangelist*, *Damianus*
compares to two Lyons, which carefully
guard this our Sacred Subject.

I will not here seeke to fatisfie the
over-curious, and needlesse doubts of
Luther, and others, whether she knew
Gabriel to be an *Angell*, or no; nor

whether, or no, he entred her chamber the doore being shut; nor whether he appear'd to her in a gentle familiar shape, or in his full splendour, as when he so much amaz'd *Zachary*, and stricke him dumbe. These Questions serve rather to busie Curiosity, then enflame Zeale. Neither hath all that tender Sexe (to whose good I dedicate this discourse) received an education that renders them capeable Iudges of such disputes. And I freely acknowledge, that in this *Treatise*, I have not so much as used any one word not frequent, and familiar, because I would make the sense cleare to the *Femal Readers*. Withall I professe my scope is not to sharpen their Wits, but to beautifie their Lives; and to kindle in their faire Bosomes, an holy Ambition to aspire to the Perfections of that devout Life, which this our incomparable *Lady* led, and ended with the applause of *Men*, and *Angels*.

Laying aside therefore these superfluous Arguments, I will proceed (as my method commands me) to deliver her inestimable Worth, and sober Demeanour towards the

Angell, which no Eloquence can so well expresse as a silent, and reverent Admiration. Much I need not say of her, of whom I never can speake enough ; especially having already produc'd so many ancient, and learned Extollers of her Excellencies, to which my vote would adde no more then a dimme Lampe to the glorious eye of *Heaven*, or an obscure *Gloworme* to a starry night. Yet since at the Altar of this *Meek One* (sweet and chaste as the Incense there daily burned) a single graine, sent from a simple heart, is acceptable, I will not feare to pay her a due Oblation, though it come as short of her Value, as I of her Goodnesse. May it please thee then, pious *Reader*, gratefully, with me to acknowledge that this is she who gave Flesh to Him, by Whom all *Flesh* is sav'd. This was the *Dove*, that first brought to us the OLIVE of our peace. This is the *Rainbow*, or first *Signe* of our Reconciliation to the DIVINE MAJESTY. And (to shut up all in a little) this was the *Tabernacle*, and *Throne* of the ALMIGHTY, whence (His MAJESTY ob-

scured) His Love shined forth to all Humanity. But in that, a plaine delivery of her Vertues adorne her more than can all the flowers of Rhetoricke; I will (though in an inelligent phraſe) ſet ſuch downe as ſhall appeare moſt eminent in this unparaſell'd Colloquy, wherein were handled the profound Myſteries of the Sacred TRINITY, as of the FATHERS Omnipotency, the HOLY GHOSTS Efficacy, the SONNES Excellency, and in Him the Proprietie of both Natures.





*HER PRUDENCY, AND HER OP-
PORTUNE SILENCE, AND
CAUTION OF SPEECH.*

HER Prudency shall take the first place, not as the greatest, but as the most diffusive; because cleane through this Dialogue it blends with all the rest. *First*, she awfully, and advisedly gives him full Audience; and at once, both observes the laws of Patience, and the custome of good Manners, in quietly attending the period of his Salutation. Many of her Sexe would have so cut him off at every word, that hee should never have peec't his Speech together againe. Being more mistresses of their tongues then their eares; they would never have given him hearing

till they had beene weary of talking. One of these, *Juvenal* makes mention of in his 6. Satyre, who made a din able to free the Moon from the power of the Enchanter.

This Vertue of an opportune Silence few women obtain. If they do, it comes to them the last of all other. Their tongues are clocks, which, once wound up, few of them go lesse then *sixteene* houres. But this wisest of *Saints* in a seasonable silence, and caution of speech, was alike admirable: Infomuch that through the whole *Bible* we finde not that she spake above *five* times. *Twice* to the *Angell Gabriel*, as "*How shall this be?*" and againe, "*Behold the Hand-maid of the LORD.*" *Next*, in the encounter betweene her, and her *Cousen Elizabeth*. A *fourth* time, to her Beloved *SONNE*, after long absence, "*Why have you dealt so with us.*" *Lastly*, when she becomes a Petitioner for the poore, "*Because they have no wine.*" Here, in this place, she intently hearkens to the *Angell*, whom she heares *twice* ere she replies *once*. She

*The common
sort when
the Moone
was eclipsed
thought her
to be en-
chanted;
and with
basons and
other things
made a bi-
deous noyse
to barre her
from hear-
ing the
charmers
voyce.*

S. Luke i.
3, 4- 31.

S. Luke i.
46.

S. Luke ii.
48.

S. John iii.
3.

S. Mary.

made *two* pawes usher her Answer, which she fram'd with such care, and sobriety, as if Modesty had seal'd up her Bosome, and Lippes; and that without her speciall warrant they were not to be opened. And though her thoughts were perplex'd and troubled, yet she apparrell'd them in such a cleare, smooth calme of language, that it would have gentiliz'd Barbarisme it selfe. When her Chastitie is call'd in question, (which she esteemes above Health, Liberty, or Life it selfe) she positively denies nothing, in that strange, and to her impossible assertion of the *Angell*; but answers, with an humble enquirie, "*How shall that be?*" Well might she make this demand, since she knew by humane power it could not be effected; and the *Angell* had not yet revealed, that such was the Divine Will. Though never Soule endured a greater conflict then hers, and that feare had stretched the strings of her Heart to their utmost extension, yet chose she rather that they should breake in sunder, than she into Intemperancy. Some Women (though chaste, yet curst,

and haſty) having once heard their Chaf-
tity brought in queſtion, would have
omitted all interrogations; and have given
the *Angell* a Sermon for his Salutation;
and have reviled his Name, if not offered
violence to his Perſon. But in this ſweeteſt
of *Creatures*, Mildeneſſe and Modeſty
killed each other; ſo that nothing could
flow from her, that was not pleaſing and
gentle. Yet could not her amazed looks
conceale her feare, which afflicts farre more
than grieve; for we grieve onely for what
is paſt, but we feare all that can happen.
The mercifull *Angell* reading, in her fore-
head, the perplexity of her Minde, re-
ſolved to ridde her of the tormenting
doubt ſhe was in; and to baniſh feare out
of that face reſerved only for Beauty, and
the Graces to dwell in. He therefore
hides this great Secret no longer from her;
but expounds to her the manner, and
meanes, of her Conception; which no
ſooner entred her Eares, then conſent
her Heart. And with a proſtrate Soule
ſhe made her will conform it ſelfe to
GODS; “ *Behold, ſaith ſhe, the Handmaid*

S. Mary.

of the LORD, &c." In this Consent of hers, we may discover almost as many Perfections as Words. Some draw hence an observation, that the Salvation of Mankinde depended upon her consent; and consequently the Damnation, upon her refusall. My Meditation dares not climb so high; not being able to conceive how possibly the Searcher of Hearts should receive a repulse from his Chosen *One*; nor how His Omnipotency can be confined to one onely Meanes, in the Redemption of Mankinde. It shall suffice me, to derive hence three of the greatest Christian Vertues, her Faith, her Obedience, her Humility.





HER FAITH.



FAITH is the hand whereby we lay hold on CHRIST, and His Merits, "*without which,*" faith *S. Austin,* "*all morall*

S. Austin.

*"Vertues whatsoever are no better than
"gorgious sins."* The dignity and necessity of this supernaturall Gift, cannot but evidently appeare to the meanest understanding ; in that no man is ignorant that without CHRIST we cannot be fav'd ; and without Faith, we cannot apprehend CHRIST, nor apply His Deserts, and Passion to our polluted Soules. In this which excells all other perfections did this happy *Mother* of our EMANUELL, surpasse all other creatures, as here in briefe, and hereafter more at large, I shall demonstrate. *S. Austin* both in knowledge and autho.

S. Auſtin.
Lib. de
ſanct. Virg.
cap. 3.

rity, infinitely exceeds me ; and therfore I deſire you would heare him for me. “ *Strengthened by a ſingular Faith,*” ſaith he, “ *ſhe made GODS SONNE hers, more happy* “ *truely in conceiving CHRIST in her Minde,* “ *then His Fleſh in her Wombe. Endued* “ *with this Faith ſhe fear’d, and reverenc’d* “ *Him Whom ſhe bore ; Whom as ſoone as* “ *ſhee brought forth ſhee ador’d, and was* “ *the firſt beholder of the Glory of His Re-* “ *ſurrection.*” Would I muſter up my forces, I could produce many other Champions of the ſame worth, and antiquity ; that with an indefatigable Zeale, doe vindicate the Faith of this Blessed Virgin againſt ſome of theſe latter ages, who accuſe her as defective in that wherein ſhe was moſt accompliſht. Their Objections have beene long ſince answer’d by *Saint Auſtin, Saint Ambroſe*, and divers others of thoſe Primitive times. *Saint Auſtin* diſtinguiſheth thus betweene *Zacharies* demand and hers. “ *Zachary when he* “ *ſayes, Whence ſhall I know this ? or,* “ *By what meanes ſhall I know this, I, and* “ *my Wife being ſo aged ? he ſpoke this out*

S. Auſtin.
Lib. 16. de
Civit. cap.
24-

“ of despaire, not by the way of inquisition.
 “ But Mary when she askes ; How shall
 “ that be, since I know no man ? shee utter’d
 “ this enquiring, not despairing. Where-
 “ fore to Zachary it is said, thou shalt be
 “ dumbe because thou believest not ; but to
 “ her the cause is expounded, because while
 “ she doth question, she doubteth not of the
 “ promise.”

And to the same purpose, and almost in the same words speakes *Saint Ambrose*, whose testimony I omit, lest I should prove tedious, and obscure to the tender sexe, to whose profit this weake Essay of mine is chiefly intended. Yet my Zeale to her whose true Admirer I am, compels me briefly to deface all those aspertions, which the adversaries to her, and piety have layd upon her. And I am wholly transform’d into wonder, as oft as I consider how malice, and her spawne can bee so frontlesse as grossely to deprave the meaning of the Text, onely to detract from her ; and should be so audacious, as to contradict the HOLY GHOST Himselfe, who by the mouth of *Elizabeth*

S. Ambrose.

pronounceth her Blessed, because she beleeved. True it is, their expositions give a light to the *Scriptures* ; but it is such a one as we receive from lightning, which brings with it rather terrour then comfort.





HER OBEDIENCE.

HERE her Obedience calls upon me to cut off, I cannot say, this digression, but vindication of her Honour. Though she deserved soverainty, and command; yet delighted she in nothing more, then in this submissive Vertue, proper onely to a Subject; and was a diligent practitioner of it through her whole life, in imitation of Him Who was obedient even to an ignominious Death. Her Faith, and Obedience were of equall speed; for she no sooner heard the *Angell* relate that the ALMIGHTY had ordained, she should beare the Worlds REDEEMER, but she beleev'd, and consented that it should be so. She had learnt in her infancy, that Obedience, with GOD, is better then Sacrifice; and

therefore, she was as swift as thought in agreeing to the Divine Ordinance, that so posteritie might distinguish betweene her Obedience, and that of others whose Wils, and Vnderstandings have a combat before they can bee brought to a consent. But this was onely a lovely branch of that beautifull Tree, her Humility, on which a perpetual Autumne attended ; for it continually bore fruit.





HER HUMILITY.

OF this Vertue I must treat more at large then of the rest, because it is extensive cleane through all the actions of her life. Of this there are many sorts, whose severall countenances, and shapes we will here draw to the life; lest the *Reader* be impos'd upon, and verily beleeve he enjoyes the true one, when, indeed, he is onely possessor of the adulterate.

We will begin with the *Naturall* Humility, which is to be found in many, who being basely borne, and bred, and poorely spirited, aspire not to greatnesse, but rest fully contented with that sordid calling Fortune hath allotted them. This

*Natural
Humility.*

Sensuall
Humility.

Hypocri-
tical
Humility.

Philoso-
phical
Humility.

Humility is none of those that Vertue doth warrant. There is *another* kinde which we may call Sensuall; and this makes men refuse Honours; not that they do not desire them, but for the trouble, care, and danger, that attended them. This Humility is base, and degenerate. There is a *third* proud one of the Hypocrite; who though he be ambitious of Dignities, and seeks them by all cunning, and undermining wayes, yet (to be reputed humble) he seemes to flie them. This Humility is false, and fained. A *fourth* there is Philosophicall, and Morall; and this consists in the knowledge of a mans selfe, and his miserable condition, so that by a naturall light he can see to humble himselfe, and be serviceable to all men; yet no further then the dignitie of his estate allows, and humane reason requires. So that, in this mans opinion, it should not be Humility, but basenesse, in a Gentleman, to pardon an injury done him, or to place himselfe in an Hospitall as a servant to attend the sicke, and needy. This Humility will not endure the *Christian*

Test. A *fifth*, *Mosaicall*, or *Judaicall*, offers it selfe to our consideration ; and this hath a neare resemblance of the true one ; for by the perusal of the written Law we come to know our selves more perfectly then all the Philosophers of the world can teach us. To this purpose *Saint Paul* saith ; “ *From the Law comes the knowledge of sinne :*” and in another place, “ *I had not knowne concupiscence to bee a sinne, had not the Law said ; Thou shalt not covet.*” In this Mirrour we discerne our originall corruption, and all our disordinate passions, and affections, together with our ignorance and frailty. By this Touchstone we finde all our moral philosophical Vertues to be but counterfeit. But this carries with it a very detrimentall discommoditie ; for it leads us beyond hope of Salvation, and there leaves us. For when a man shall consider, that an unattainable Perfection, and an exact observance of the Law is required at his hands (wherein he is commanded to honour GOD with all his Soul, and with all his might, and to love his neighbour

*Mosaicall,
or Judaicall
Humility.*

Rom. iii.
20.

Rom. vii.
7.

as himselfe) and yet withall shall discover in himselfe an utter disabilitie to execute these holy Commands ; a frozen dijection wil so benumme all his thoughts, that not one of them will be of force, to uphold it selfe from sinking into the bottomlesse pit of despaire.

*The true
Christian
Humility.*

But with the true *Christian* Humilitie it is otherwise ; which (having first made a submissive acknowledgement of its owne ingratitude, pride, avarice, injustice, impietie, and infinite other imperfections) by a strong apprehension layes hold on the Mercie of GOD in CHRIST. And this Goodnesse of GOD towards us, makes our finnes more odious even in our own eyes ; no otherwise then the tender kindnesse of his Father, made the Prodigall Childe more clearly see his owne errour, and disobedience. For this makes that Speech of GOD to the *Jewes*, “ *When you come into the Land of Promise, then you shall know your finnes ?*” as if He should have said, “ *How often have you distrusted Me, and not onely murmur’d against Me, but abandon’d Me, and ador’d*

“ Idols, making them your guides, and at-
 “ tributing to them the benefits you have
 “ received from Me ?” so the Regenerated
Christian, being once entred into the Spi-
 rituall *Kingdome* of CHRIST, sees more
 clearely his finnes, then he did before his
 calling ; as having received a greater
 Light. The excellency of this Vertue,
 in a *Christian*, is beyond humane expref-
 sion. Not amisse a learned *Father* of the
Church stiles this the Treasurer of all
 other Vertues. The antient *Christians*
 commonly usurpe Humility for Vertue it
 selfe. CHRIST calls it Poorenesse of Spirit ;
 and discourfing of Mans Beatitude, sets it
 in the front. This, and Pride are at end-
 lesse oddes ; for this is sociable, and loves
 company ; wheras Pride affects solitude,
 and is for the most part alone. In the
Empire of Pride, two cannot stand quietly
 together ; whereas in the *Dominions* of
 Humility, an infinite number may be
 placed without either combat, or strife.
 Pride is never void of feare, and doubt ;
 whereas this stands secure with *Jonas* in
 the bottome of the Sea. Pride is ever

Hieron. in
 Epist. ad
 Celant.

ambitious of the first seate; this of the lowest; and therefore is as much extoll'd by all men, as the other cride downe. Pride assumes all to it selfe, and is full of selfe-love. This refuseth even its owne due, and undervalues it selfe; as knowing that it can justly call nothing its owne, but sinne. Pride stormes at an injury receiv'd; this embraceth all occasions that may exercise its patience. Pride (like all things puffed up, and light) is wavering, and blown here and there by every gust of Fortune; this in stability is a Rock, not in hardnesse, being soft, and white as the Downe of Swans. Yet though this Vertue be of all other the most innocent, and submissive, it is withall the most powerfull; for, as *Nature*, so God, abhors vacuity, and therefore (finding the humble utterly empty of affectation, presumption, and what else is derogatory to His Honour) He fills Him with His Grace and SPIRIT. What should I say more?

Humility is fearelesse, in danger; free, in bondage; rich, in poverty; quiet, in persecution; noble, and glorious, in igno-

miny ; lofty, in lownesse ; joyfull, in anguish ; and happy, in the midst of misery. This made *Moses* speechlesse ; *Abraham*, to acknowledge himselfe dust and ashes ; *John*, the *Baptist*, to esteeme himselfe a meer Voyce ; and *Saint Paul*, to account himselfe the greatest of all sinners. This Jewell was so faire in CHRISTs Eye, that to purchase it, He underwent not only poverty, misery, and all indignities, but even execration, and malediction. What would we judge of a great *Prince*, who, instead of enlarging his *Territories*, should abase himselfe so farre as to become a poore *Subject* ? Why this did CHRIST, Who (being of all things the Greatest, and Best from all Eternity) by Humility, became of all the Lowest ; and descended even to the profession of service to the meanest of His creatures. It is also an evident marke of His Humility, that He chose to be borne of simple and obscure Parents ; whereas He might, if He would, have allyed Himselfe to the greatest *Princes*. This gave occasion to the *Jewes* to mocke Him, saying, “ *Is not Ioseph His*

S. John vi.
42.

Father, and Mary His Mother?" True it is that He was of the *House of David*, but when He was borne, it was in its declination, and of no repute. As the Moone *fourteene dayes* together, to our sight, encreaseth ; and *fourteene* againe diminisheth, till at length it be seene no more : so in the *fourteene* Generations from *Abraham* to *David*, the *House of David* received advancement in Honour, and Splendour, and was in his time at the full height ; but in the *fourteene* following Generations it was in the wane ; and in the *dayes* of CHRIST, neere utter extinction. And whereas He might have inserted *Sarah, Rebecca*, and many other *Saints* in His *Genealogy* ; He placed *Tamar, Raab, Ruth, Bersabe*, and others of an incestuous race, to shew the world, that, though He hated sinne, He abhorred not sinners. What man is there who, having a lascivious wife, detected of whoredome, will take her againe ? Yet CHRIST, having espoused the adulterate Soule of man, receives her into Grace and Favour, after she hath committed millions of adulteries.

To this effect saith the *Prophet*, "*Though thou hast committed fornication with many Lovers, yet returne, and I will receive thee.*" Who is there that being injur'd will not onely forgive the Offendor, but seeke his friendship? ay, and lay downe his life for him? All this did CHRIST, Who (being grievously and hainously abused by man) not onely demanded his pardon, as if He Himselfe had beene faulty; but made an Oblation of His Owne Heart-Bloud, to quench the Wrath of God, justly conceived against him. Another admirable Act of His Humility was, that (God having given Him all Power in *Heaven* and *Earth*) in so much that He could at His pleasure have destroyed *Judas*, whose treason He foreknew, all the revenge He tooke, was to wash his feet, and to call him *Friend*, when he came to apprehend Him.

To these I may adde His living in obscurity from His *twelfth* to His *thirtieth* yeere; in all which time we reade not any thing of Him. I will conclude with all the crosses and calamities He endur'd,

of which in His Life He never reaped any fruit ; and at His Death, had His Innocency onely predicated by one, and that one a *Thiefe*. In a word, during His Abode here below (whether you consider His Doctrine, Actions, or Passion) He was not so much delighted with the exercise of any Vertue, as of this gentle, meek one ; that so He might imprint it as His Owne Sacred Stampe, or Marke in those mindes which He would have known to be His. And, above the rest, into the chaste Bosome of His dearest *Mother* did He send this Divine Gift, before His Birth by infusion ; and afterwards engrafted it there, by example. And this we may well perceive, by her so closely following the Patterne, that she precedes all but Himselfe, in this milde, offencelesse Vertue. In this rare Quality as she had an unequall'd Master, so she prov'd a matchlesse *Scholar*. He who is ignorant of the excellency she hath attain'd to, in this one Perfection, I dare pronounce him withall, ignorant of God's *Holy Writ*, and incapable of all Goodnesse derived thence.

Yet some sacrilegious thieves there are, who robbe this beautifull *Temple* of its prime Ornament ; this sweetest *Garland*, of its fairest Flower. They maintaine (me thinks the *Earth* should shake it selfe, and them when they utter it) that she was humbled, not humble. These I may more properly averre to be learning, not learned. They may with as much justice deprive the *Rose* of her blush ; the *Lilly*, of her white ; the *Violet*, of her purple ; and the *Christall*, of its clearnesse ; as her of this pretious Ornament, which she obtain'd by a studious pious Imitation, and preserv'd with a holy Care. But my wonder is the lesse, when I contemplate the continuall Antipathy betweene Impudency, and Innocencie. Whosoever shall settle his meditation on her discourse with the *Angell* ; her Pilgrimage to her *Cousens* house ; and her Divine Hymne there (though he have sworn himselfe the slave of prejudice) he will breake his chaine ; and reassume so much freedome, as to declare her truly humble. Sure I am, if they would have her halfe a degree humbler, they make

her wholly abject. To my thinking these *six* words alone (*Behold the Handmaid of the LORD*) are able to convince of error *six thousand* such shallow *Authors*. To those who are plac'd in an extreame height, all things below seeme farre smaller then indeed, they are, but to themselves they appeare the same. But here it falls out otherwise, where the introducer of one pregnant Blessing that contain'd all other into the world (and therefore worthily placed above it) thinks all things under her farre greater then her selfe, and above her in value. Certainly, all the Ancient *Fathers* with one consent, affirme, that she deserv'd to be *Empresse* of all others, who humbled her selfe below them all. For my owne part, I am so transported with the meditation of her Meeknesse, that me thinks I heare her thus expressing the humility of her sanctified Heart, to the Heavenly *Nuntio*.

S. Mary.

“ *Is this a delightfull Dreame, or a*
 “ *pleasing Vision that thus ravisheth my*
 “ *Soule ? What a lovely prospect is this ?*
 “ *What do mine eyes behold ? Cedars*

*“ stooping to Shrubs? Mountains to Val-
“ lies? The Ocean courting a Riveret?
“ I discover more than all this. I see
“ Heaven descending to Earth; the Su-
“ PREAME MAJESTIE, to Humane Misery;
“ a Blessed Angell, to a wretched Mortall.
“ True it is, I am the Structure of GODS
“ Owne Hands; but an Edifice not cleare,
“ not faire enough for the Habitation of
“ His Onely SONNE. Alas! alas! I am a
“ Vessel too uncleane to enclose a DEITY.
“ Is this Flesh of mine pure enough to
“ clothe PURITY It Selfe? I am not worthy
“ to be reputed His Childe, much lesse His
“ Parent. Oh, lend me thy harmonious
“ Voyce, thy Heavenly Rhetoricke, thou
“ Celestiall Oratour, that I may render
“ Him Thanks, and Praise, though not
“ equall, yet nearer to the Grace I have
“ received. I deny not but wee see His
“ Name written in every thing here below,
“ but in obscure Characters; like the dis-
“ covery of the Sunne in a puddle. Thou
“ art nearer Him in Essence, in Presence,
“ in Goodnes, in Knowledge, and canst finde
“ out words more suteable to His Worth.*

“ *Wherefore I earnestly beseech thee, in
“ thy best phrase, to present the unfained
“ gratitude of His most humble Handmaid,
“ who esteems her selfe unworthy to touch,
“ much more to conceive Him. Neither
“ shalt thou thy selfe depart without most
“ humble thanks for the eternall Honour
“ thou hast done me by this visit.”*

It is probable enough, she said much to this purpose; this forme of speech being agreeable to her disposition, and demeanour. To conclude this point, *six* cleare demonstrations of her Humility eminent above the rest, the *Holy Writ* offers to our serious, and reverend consideration. The *first*, in this submissive conference with the *Angel*. The *second*, in the house of *Zachary*; where the more her Vertue is predicated, by her *Cousen*, the more she humbles her selfe. The *third*, in her Delivery; where she meekly submitted her selfe to all wants, and inconveniences. The *fourth*, in her Purification; when she observ'd the custome of other, uncleane, sinfull women, and rankt her selfe with them. The *fifth*, in

Betrothing her selfe to a *Carpenter* ; and in paying as great an obedience to him, as ever Woman did to Husband, and in joyn-ing with him in labour to get a poore living, to maintaine themselves, and their SONNE. The *sixth*, in having a care of the poore, and in associating them at all times. But of all these I shall treat more at large in the course of this Divine Story, whose order now brings me to the Myf-ticall Conception of her Blessed SONNE, our Onely LORD and SAVIOUR IESUS CHRIST.





HER CONCEPTION.



HE Heavenly *Ambassadour* having executed his Great MASTERS command, departs, leaves GOD and MAN in the Wombe, and the SONNE of Righteousnesse is now risen in the Virginall Orbe. For this is the* tenent of the True, and Ancient *Catholicke Church*, that she conceiv'd immediately after the *Angels* speech; whom I had rather follow, then accompany many of these later times, who oppose it. I will onely produce a few testimonies; and that of *Gregory the Great* shall be the Leader. "The Angell," saith he, "*declaring, and the SPIRIT approaching, instantly the WORD is in the Wombe; and presently in the Wombe, the WORD is made Flesh, the*

* This point is much controverted, and I leave it to the discrete Reader what to believe.

S. Gregory.
Lib. 18.
Moral. ca.
27.

*“ incommutable Effence coeternall to Him
 “ with the FATHER, and the HOLY GHOST
 “ still remaining.” Him secondeth Saint
 Austin, of all the Fathers the most sub-
 tle and sollid. These ensuing are his
 owne words. “ When tbe Angell saluted
 “ the Virgin, then did the HOLY GHOST
 “ make her fruitfull; then did that Woman
 “ conceive a Man without a man; then
 “ was shee replenisht with Grace; then
 “ shee receiv’d the LORD, that Hee might
 “ be in her Who made her.” And in
 another place he writeth thus. “ Make
 “ no delay, O Virgin, say but the word
 “ speedily to the Messenger, and receive
 “ thy SONNE; give thy Faith, and feele
 “ the Vertue of it. ‘Behold,’ saith she, ‘ the
 “ ‘ Handmaid of the LORD, be it to me ac-
 “ ‘ cording to Thy Word.’ Here was no
 “ delay at all; the Divine Agent return-
 “ eth; and CHRIST enters the Virginall
 “ Wombe. The Mother of GOD is sud-
 “ denly made fruitfull, and is predicated
 “ happy throughout all ages. She presently
 “ conceived the DIVINITY of the WORD
 “ without the fellowship of a man.”*

S. Austin.
 De Symbol.
 ad Cate-
 chum.

S. Austin.
 Serm. 2.
 in festo
 Annun.
 Domin.

*This Con-
ception was
predesti-
nated before
Time, from
all Eternity.*

In this celebration of the Nuptials betweene GOD and Nature, while my affection advanceth one steppe, my reverence retires another. Here Reason is transformed into Admiration; Eloquence, into Silence. Some are rather solicitous to search into the profundity of the Myſtery, than humbly to acknowledge it; and by Reason, ſeeke to pry into that which excludes all Reason. What was before time it ſelfe, is believed, not comprehended by Man; for that tranſcends the underſtanding of man, which was before his Nature. No eyes but thoſe of Faith, can penetrate this Wonder. All things in GOD are above Reason, nothing above Faith. Here, a *Virgin* conceives, without the loſſe of Chaſtity; a *Maide* remains an Immaculate *Mother*. Eternity is here encompaſſ'd by Time; Glory, masked in Miſery. A Thing finite containes Infinity; a Mortall encloſeth Eternity. Here, the SONNE is as antient as His FATHER; elder than His *Mother*; and is made of her whom He made. Here is a concurrence, or a congregation, of Miracles. It is a Mira-

cle, that in the forming of such, and so great an issue, the aide of man should be utterly excluded; and that as He was MAN, He was onely made of the pure Bloud of the *Virgin*. It is a Miracle, that the ordinary number of dayes, required in the forming of a humane body, is not here observ'd; but in a very moment without succession of time a Body is fram'd, and animated. But a greater Miracle than all these is, that at the same instant wherein the Soule is joyned to the Body; the Divinity, and Humanity are united in One PERSON, and the Eternall WORD is inseparably linkt with the Flesh; so that the SON of GOD, and MAN is the same, in the *Virgins* Wombe. As for the manner of her Conception, I doe not more mervaile at the supernaturall strangenesse of it, then I doe at the daring inquisition, and sensuall expression of some, who relate it in words as grosse as their owne understandings. I only wish I could free the most learned, and ingenious *Eraſmus*, from the just imputation of a lascivious folly in the Effaying to unfold this

Eraſmus.

Eras. in
Annotat.
Lei in Ap-
pendice ad
Antapolo-
giam Su-
toris.

S. Austin.
Serm. ii. in
Natal.
Domini.

Rupertus
Lib. i. de
operib.
Spiritus
Sancti.
cap. 9.

sacred Myſtery. He compares GOD to a Woer; the *Angell*, to a Sollicitour; and *Mary*, to the Beloved; and proceeds further than either the Divine Will, or humane Modesty permit. He treates of this venerable, this ſtupendious encounter betweene the Divinity and Humanity, in the ſame amorous phraſe with which the Poets deſcribe the wanton meeting of *Dido* and *Æneas* in the Cave. I will not rip up the particulars in which he is faulty this way; leſt I runne into the ſame error which in him I reprehend, and imprint a bluſh on the cheekes of my baſhfull *Readers*. This Conception was as ſpotleſſe, and as cleare from all pollution as is a ſweet Odour when it enters the ſenſe. “*Here,*” ſaith Saint Austin, “*the WORD is the Husband, the Eare the Wife; in this glorious ſplendour is the SONNE of GOD conceived; in this Purity, generated.*” Of the ſame cleare, and cleane ſenſe is *Rupertus* on this very paſſage. “*When the truly believing Maide,*” ſaith he, “*opening at once her minde and mouth ſaid,*” “Behold the *Handmaid* of the LORD, be

“ ‘it to me according to Thy Word ;’ in
“ *the very instant (to make good the words*
“ *of the Angell) the HOLY GHOST came*
“ *upon her, and enter’d through the open*
“ *dores of her Faith. What part did he*
“ *enter ? First the Chapell of her chaste*
“ *Bosome ; then the Temple of her holy and*
“ *incorrupt Wombe : Her Bosome, that she*
“ *might be made a Prophetesse ; her*
“ *Wombe, that shee might become a Mo-*
“ *ther.*”

Now for the time of this Conception ; whether or no it were precisely on the 25. day of March, I will not strive to chaine any mans beleefe to a resolution herein ; though I finde many old and great *Doctōrs* of the *Church* to have held it for a truth. Many questions here arise, which I have neither time, nor desire to discusse. I will onely looke into the deportment of this incomparable Creature, after that she knew she was become the receptacle of a DEITY. The meere apprehension of such an unheard of Honour, in other women, would have begotten Pride, Arrogancy, and Disdaine, not onely of all

their sexe, but of Mankinde it selfe. They would have repin'd at their breathing of common ayre ; and (scorning the *Earth* they trod on) have nourisht an ambition to walke on the battlements of *Heaven*. But this *Maide*, above imagination excellent, the more she was grac'd and dignified, the more she was humbled. When all men admir'd, and even ador'd her, and judg'd her worthy to be presently assumed into *Heaven*, she was ready to creepe into the center of the *Earth*, and there to hide her ; thinking that every one pointed at her, as undeserving that supreme Dignity confer'd on her by God Himselfe. And whereas others would have studied nothing but rich Tissues, and Embroyderies to weare, and the most costly *Persian* Carpets to tread on ; she meditated simplicity in apparell, and a good paire of shooes to beare her afoot journey over the steepe and flinty *Mountaines*, intending to bestow a Visit on her *Cousin Elizabeth*.



Lu. i. The Visitation.



39. And Mary arose in those dayes, and
went into the Hill Country &
40. And entred into the house of zacharias,
and saluted Elizabeth.
41. And it came to passe, that when Elizabeth heard
his salutation of Mary, the babe leaped in her wombe.



HER VISITATION.



ANY of her Kinde, and in her high Estate, and Condition, would hardly have acknow-

ledg'd, or receiv'd their kindred; much lesse have trotted over hils, and dales, to make a tender of their duties to them. Here is a rare spectacle; Humility climing, a thing as contrary to the nature of it, as it is to things ponderous of themselves to flie. This *Soveraigne* of her sexe, having the Celestiall MONARCH included in the narrow compasse of her Wombe, made haste to passe those steep, stony, and rugged hils; the willingnesse of her minde enabling the feeblenes of her body. And, to say the truth, whether should she (whose worth exalted her

above all things else) go but to places as eminent in scituation as she in sweetnesse of disposition? Whither should this *Eagle* flie, but to the summity of the *World*? Sure I am, she could not fore above the pitch of her owne Value. Shee forsooke the sweet embellisht *Vallies*, where with ease she might have walked; and betooke her selfe to the craggy *Mountaines*, which not without infinite labour, and paine she could ascend. By these rough, and uneven wayes have the holy *Martyrs* themselues mounted the *Promontory* of Vertue, and have found the end of their journey as sweet, as their travell bitter.

The Author's address to Vertue.

“ O Vertue! *the minds that travell to*
 “ *thy Indies, how rich they returne. They*
 “ *come backe, laden with those pretious or-*
 “ *naments, that beautifie this life; and*
 “ *those Panchayan odours, that sweeten the*
 “ *deprivation of it, and perfume posterity.*
 “ *True it is that thy Seas are rough; & to*
 “ *him that lancheth into the deepe, appeare*
 “ *at first terrible; but if with confidence*
 “ *& constancy he plows them up, and with*
 “ *a fixed patience endures the frownes of an*

“ *angry Skie; he shall at length discover a
“ calme, smooth as thy owne forehead, on
“ which Fortune, Time, and Vice could
“ never yet imprint one wrinckle. Vnder
“ thy sacred Safe Conduēt, hath many a su-
“ perstitiously devout distressed Femall Pil-
“ grim (after the endurance of heat, and
“ cold without, of hunger, and thirst with-
“ in, and other miserable accidents innume-
“ rable) arrived with comfort at the sup-
“ posed Shrine of this our Blessed Saint, who
“ here (having no other guard than thy
“ potent selfe) exposeth her dainty feet to
“ the knowne cruelty of flints hard, and
“ sharpe alike; and her Sacred Person to
“ labour, and infinite hazards incident to
“ the poore Traveller.”*

She who meriteth to sit under a Cloth of State, beset with the *Earths* most precious Stones, and a presence throng'd with *Empresses*, as happy waiters graced in this attendance, doth here commit her self into the hands of solitude, and danger. Thus did the *Spouse* of the HOLY SPIRIT overcome the narrow, and difficult paths of these steepe *Mountaines*; Charity leading

her by one hand, and Humility by the other. And if we diligently peruse Gods Sacred Word, we shall there finde the *Mountaines* honour'd with many notable acts. Where did that parent of an innumerable issue, *Abraham*, prepare the immolation of his only sonne? On a *Mountaine*. Where did *Moses* receive the Tables of the Divine Law? On a *Mountaine*. Where did CHRIST, (His Humanity concealed) transfigure His Face into a Countenance of eternall Glory? On a *Mountaine*. Where did He shed His Purest Blood; and lay downe His Dearest Life, as an expiation for our hainous and manifold sinnes? On a *Mountaine*. But why these famous Acts were performed on *Mountains* rather than in *Vallies*, Reason hath not a sight strong, and quicke enough to discover. But this is evident, that GOD hath not plac'd *Heaven* it selfe on the one side of us, or under our feet, but over our heads; that we might erect our looks, and fixe them on his eternall Habitation, and aspire to enter the Celestiall *Canaan*; indeed our true Countrey, out of which while

we live, we leade but a dying, and a slavish life, and are no other then unfortunate exiles. And surely, the very sight of sublime places, breeds in us high thoughts. We commonly looke downe on things despicable. The eyes of Admiration are bent upward.

The cause why she tooke this Journey, I shall endeavour to relate so briefly, that I will strive to avoid even long syllables. Yet do so many pious Doctrines, and Uses, flow from these two *Christalline* Springs, that they alone are sufficient to compose an entire Booke, or a vast Volume.

The *Angell* that he might beget, and strengthen a beleefe in *Mary* of what he had said, confirms this Miracle with another, and tels her that her *Cousen Elizabeth*, also in her old declining age, had conceiv'd a sonne, and that this was now the *sixth moneth* of her being quicke. These glad tydings, no doubt, delighted much our Blessed *Ladies* Minde ; where they could not stay without rendring a faire encrease of Fruit, first in meditation, then in action. Questionlesse, she no sooner heard them

but her Soul was delivered of a twinne of Vows ; the *first* was, to praise GOD, that He out of His best Pleasure, and infinite Goodnesse had vouchsafed to crowne her *Cousens* fruitfull Vertue with the Blessing of a childe, she being now in *yeares*, when despaire had chased all such hopes out of her breast, and barrennesse (as the world conceiv'd) had seal'd up her Wombe. The *other* was all impediments set apart, to give her *Cousin* a visit in her owne *Country*, and habitation. Having performed the *first*, her thanksgiving for her, she undertakes the *latter*, her journey to her. Nor was she long about it ; but with all speed possible set forward, lest she might seeme not readily to obey the Incitation of the HOLY GHOST ; or be wanting to her *Cousin* in any good office shee could doe her. Neither could the consideration of her owne Majesty, of the teeming Estate she was in, of the disasters to which *Travellers* are subject, of the unevennesse of the way, or of the* length, (which *Melancthon* affirms to have bene *twenty Dutch miles*) deter her from un-

In concione
de Visitat.
Mariæ.
* From Na-
zareth to
Ierusalem,
where that
Elizabeth
dwelt, not
onely many
moderne Di-
vines but
S. Austin,
and Beda
affirme.

The Assumption.



What honor could to this great Queene be done,
More, then be taken up, to heaven high.
And, there, haue GOD for Father, Spoule, & Sonne.
The Angells wayte, the world stand wondring by

ergoing this tedious Pilgrimage. And
s she readily undertakes it, if he makes
afte in it. She well understood that re-
lyes in Spiritual affairs were as con-
erous as reliques in bodily needs.



Page
in
the
series
20

dergoing this tedious Pilgrimage. And as she readily undertakes it, so she makes haste in it. She well understood that delays in Spirituall affaires were as dangerous as relapses in bodily diseases.





HER CHARITY.



BEHOLD here a prodigall Charity that hath no respect of it selfe, being onely intensive on the good of another. It was Charity, that withdrew her from her beloved privacy, into the publike view, which till then she had ever shun'd. It was Charity, that added wings to her feet; and armed her heart against all sinister accidents that could happen. It was Charity, that emboldened her to goe to her *Cousin* without any invitation, not being expected by her, or, happily, by face knowne to her, and with confidence of welcome to enter her house. It was Charity, that caus'd her to tender service there, where it was due to her selfe. It

was Charity, that cheer'd her up, and sent her on this congratulating Embassy. Lastly, it was Charity, that invited Sanctity it selfe enclosed in this happy *Maide*, to hasten to the Sanctification of the childe in the wombe of *Elizabeth*.

Having patiently passed the troubles and annoyances of her Voyage, she with joy at length arrives at her *Cousins* Habitation ; into which she no sooner puts her head, but the Reverend *Propheteffe* (having no other Revealer, nor Prompter than the HOLY SPIRIT) immediately knoweth the *Mother* of her LORD to be there present ; and knowing, doth acknowledge it ; and acknowledging, doth magnifie her Perfections, & professeth her House blessed in being graced with her vouchsafing to be in it. She, at first sight, discernes in her so many, and so great concealed Vertues and Mysteries, that a man would judge she had beene present at the interview of her, and the *Angell*. Nor did she conceale these her Excellencies ; but did describe them with such Skill and Zeale, that Fame was even proud to repeat them.

Could the domestickall servants, thinke you, (having heard their *Mistresse* predicate her Divine Qualities, and transcendent Condition) containe themselves from divulging a joy, which a narrow humane bosome is not capacious enough to receive? Could they abstaine from justly boasting, that a beauteous, Blessed *Maide* resided then in their House, which together with their Soules, were, by her glorious presence, enlightened?

But I can no longer with-hold my pen from setting downe the Journey it selfe, and their mutuall Salutations in the same words, wherein the *Text* commends them to us. “ *And Mary arose in those dayes,*

S. Luke i.
39.

“ *and went into the Hill-Country with haste*
 “ *to a City of Iuda, and enter'd into the*
 “ *House of Zacharias, and saluted Eliza-*
 “ *beth. And it came to passe as Elizabeth*
 “ *heard the Salutation of Mary, the Babe*
 “ *sprang in her wombe, and Elizabeth was*
 “ *filled with the HOLY GHOST: and she*
 “ *cryed with a loud voyce, and said:*
 “ *‘ Blessed art thou amongst women, because*
 “ *‘ the FRUIT of thy Wombe is Blessed.*

S. Eliza-
beth.

“ ‘ *And whence commeth this to passe that*
 “ ‘ *the Mother of my LORD should come to*
 “ ‘ *me? For loe, as soone as the voyce of thy*
 “ ‘ *Salutation sounded in mine eares, the*
 “ ‘ *Babe sprang in my wombe for ioy. And*
 “ ‘ *blessed is shee that believ’d; for those*
 “ ‘ *things shall be performed which were*
 “ ‘ *told her from the LORD.’ Then Mary*
 “ *said; ‘ My Soule magnifieth the LORD,*
 “ ‘ *and my Spirit reioyceth in GOD my SA-*
 “ ‘ *VIOUR; for He hath regarded the low-*
 “ ‘ *linessse of His Handmaid; for behold from*
 “ ‘ *henceforth all generations shall call me*
 “ ‘ *Blessed. Because He that is Mighty hath*
 “ ‘ *magnified me, and Holy is His Name.*
 “ ‘ *And His Mercy is from generation to*
 “ ‘ *generation on them that feare Him. Hee*
 “ ‘ *hath shewed Strength with his Arme,*
 “ ‘ *He hath scattered the proud in the ima-*
 “ ‘ *gination of their hearts. He hath put*
 “ ‘ *downe the mighty from their seates;*
 “ ‘ *and hath exalted the Humble and*
 “ ‘ *Meeke. He hath filled the Hungry*
 “ ‘ *with good things; the Rich He hath*
 “ ‘ *sent empty away. He hath upholden*
 “ ‘ *Israell his Servant, being mindefull of*

S. Mary.

“ ‘ *His Mercy. As He hath spoken to*
 “ ‘ *our Fathers, to wit, Abraham, and*
 “ ‘ *his Seed for ever.*’ ”

In this Salutation of *Elizabeth*, the springing of the Babe in her wombe at the found of our sweetest *Ladies* Voyce requires, not only our Observation, but Astonishment. He that was greater than all the *Prophets*, as yet not borne, and enclosed in the narrow compasse of the wombe, no sooner heard the charming Voyce of this Heauenly *Nightingale*, but he leaped for joy, essaying then, and there to exercise the Office of the *Fore-Runner* of his *Master*. The Asseveration of some, that this was not an effect of the *Virgins* Vertue, but of the WORD Incarnate, may be admitted for good, if we onely have an eye to her Vertue, and exclude the aide, and power of the Divine Grace. But all Wisedomes Children are by Truth her selfe informed, that many things are lawfully attributed to secondary Causes, the primary and efficient Cause not rejected. And this way we may impute to *Mary*, what worke soever God, with her co-ope-

S. Bernard
saieth, that if
an Infant
was so over-
joyd at the
sound of her
voyce, what
will the joy
of the Celest-
iall Inhabi-
tants be,
when they
shall see and
beare her ?
 Serm. 1 de
 Assump.
 Mariæ.

rating, hath wrought, either in the House of *Zachary*, or else where, for the benefit, and instruction of us poore mortals. Neither will any sound, and sollid judgement attribute any thing to the conspicuous Merits of the *Virgine Mary*, or any other *Saint*, without the concurrence and predication of the Divine Grace; who by those *Saints* that serve, and feare Him, distributes His Gifts, and Favours to Man-kinde. That Sentence of CHRIST is no way obscure; “*He that beleeves in Me,*”

S. Iohn xiv.
2.

“*shall do the Works that I do, and greater.*” By many examples, the *Scriptures* do confirme the comming of *Saints* to any mans dwelling, to conferre upon him both Grace, and Happinesse. *Three Angels* came to *Abraham*, Whom he entertain'd taking Them for *Pilgrims*, when the *Patriarch* forthwith became fortunate in the obtaining of that for which so long he had offer'd up vows to GOD, namely a sonne; his wife and he, being by the course of Nature, past the generation of children. Againe, *Two Angels* came to *Lot*, and lodg'd in his House at *Sodome*, and sav'd their Host, and

Gen. xviii.
2.

Gen. xix.
1.

Gen. xxx.
27.

2 Kin. iv.
35.

his *two* daughters from being reduc't to cinders with their *City*. *Iacob* visited wicked *Laban*, to whom God granted a singular Blessing for that idolater, in so much that he himselfe confessed it, saying, "*I learned by experience, that GOD hath blessed me for thy sake.*" *Elizeus* to expresse the kindnesse he received at the hands of his Hostesse, the *Shunamite*, restored her dead sonne to life. The *Apostles* themselues brought Peace, and Felicity to all hospitable men whose dwellings they enter'd. And shall the arrivall of Gods Owne *Mother* at the House of *Zachary* prove onely vaine, and fruitlesse in bringing no Divine Consolation to her kindred? Yes, surely, *Elizabeth* tasted the fruit of her all-gladding Presence; for she could not conceale the pleasure conceived in her Heart, but utter'd it in the best words she could. *John* himselfe also, rellisht it, and by his motion gave what signes he could of the content, and worship he receiv'd, and pay'd. Neither could it otherwise be, but the Mansion of *Zachary*, and the adjacent *Countrey* were both

delighted, and sanctified, by the *three moneths* residence of her, who bore not about, but in her, the AUTHOR, and CONSUMMATOUR of all Piety. Their joy, questionlesse, was beyond imagination great; in that they had never before seene GODS Gifts, and Graces passing through so pure an *Organ* of His SPIRIT. But the aged *Propheteſſe* herselfe, doubtlesse was in a holy, delitious Trance, at the very *first* steppe she made over her threshold; and thought her House but halfe blest, till the other foot was in. Their mutuall Salutation surely was low, and submissive; which I cannot better expresse, then by the supposition of the encounter of *two* shades, softly creeping ore the face of the earth. The *Evangelist* delivereth onely the Compendium of their Conference; which could not be but as long as serious. They treated surely, of deepe Miraculous Mysteries; as of the Incarnation of the WORD; of the Persecution of her, and GODS Onely SONNE; as also of His Passion, and the Salvation of Mankinde. And here it will neither be a thing impious, nor imperti-

nent (binding our selues strictly to the substance of their short Discourse) to ayme at the amplification thereof; by which happily, it may come to passe, that the supposition of what they might say, may turne to a Truth of what they said indeed. This then, or like to this, was, or might be, the speech of the holy Matron to the more Holy *Virgin*:—

S. Elizabeth
to
S. Mary.

“ *What looks shall I put on? What*
 “ *words shall I assume, what entertain-*
 “ *ment shall I finde out, O Princely Vir-*
 “ *gin! to give thee a welcome answerable*
 “ *to thy merits, who art Superiour to the*
 “ *Saints in Heaven, and the prime glory of*
 “ *thy Sex on Earth? I am wholly trans-*
 “ *formed into shame, when I consider every*
 “ *way thy Excellency, and my unworthi-*
 “ *nesse. Alas! what is there in miserable*
 “ *me, that should invite the Mother of my*
 “ *LORD, to afford me a visit, who am the*
 “ *meanest of His Creatures? What equality*
 “ *is here? Thou who art full of Grace,*
 “ *comest to mee void of it. Thou who art*
 “ *famous for thy Fertilite, to me who have*
 “ *beene a long time infamous for my Barren-*

“*nessé. Thy Charity, and Humility made*
“*thee forget thy sublime, and my low estate,*
“*and conducted thee to my poore Cottage,*
“*no way fit to receive thee. Most of thy*
“*Sexe having attained to thy Supream Con-*
“*dition (who did'st conceive and nourish the*
“*CREATOUR and REDEEMER of the World,*
“*with that thy clearest Bloud of which He*
“*was made) would have advanced their*
“*heads above Mortality, and disdaining*
“*all inferiour Conversation; would have*
“*demande as their due, to be assumed into*
“*the Imperiall Heaven. But in thee, one*
“*heat hath expelled another; the flames*
“*of thy Zeale have utterly consumed those*
“*of thy Pride (if any thou ever had'st);*
“*and thou art so farre from vaunting, that*
“*thou by all meanes seekest to conceale that*
“*daintie Fruit, of which all Posterity shall*
“*taste, and never be satisfied, and for which*
“*all Generations shall call thee Blessed.*
“*But from others thou mayst hide it; from*
“*me thou canst not; to whom the SPIRIT*
“*hath reveal'd it, and the springing of*
“*the Childe in my wombe, hath testified it;*
“*and if the Children of Israel should be so*

“dull, and unhappy, as not to apprehend
“it, GOD would give the stones an articu-
“late voyce to proclaime it. The LORD
“of mee, and all things else, hath firmly
“seated Himselfe in thee; and chosen thee
“for His Mother, to the end that the Seed
“of Abraham may breake the head of the
“Serpent; and the Sonne of David bring re-
“liefe to his forlorne and distressed Church,
“streightly beseiged by the Prince of Dark-
“nesse, and his infernall Troopes. True
“it is, I am above thee in yeares; but in
“desert, infinitely below thee, and therefore
“ought to have prevented this thy painfull
“journey by comming first to thee, to con-
“gratulate thy happinesse; and not onely
“in the behalfe of my selfe, my Kindred,
“and Nation, but in the Name of GODS
“selected People, to tender thee most hum-
“ble, though not condigne, thanks for so
“readily assenting to beare, bring forth,
“and educate their Soveraigne LORD and
“REDEEMER. But thou, having gotten
“the start of me in Goodnesse, art come to
“me, ere I could set forward towards thee;
“and now thou art here, I repine at nothing

*“ more than at my disability to serve thee.
“ Thou, who meritest to have the Earth,
“ the Water, and the Ayre ranfack’t, to
“ please thy pallat, shall have nothing here
“ but the simple viands of Nature, prepared
“ by as simple an Art. But trust me, what
“ ever is here is truly thine owne, and my
“ selfe to boot. My willing Heart to waite
“ on thee, and obey all thy Commands, shall
“ supply all other defects. Such is my de-
“ sire to attend, and please thee, that doe
“ but signifie thy pleasure by the least becke
“ or nod, and thou shalt see how nimbly I
“ will bestirre these aged limmes; and place
“ before thine eyes, a plaine and evident
“ conversion of Impotency into Ability. I
“ shall not thinke any paines, my weakenesse
“ can endure too great, nor any cost my purse
“ can compasse, too deare for thee. Wher-
“ fore, I earnestly beseech thee to blesse me,
“ and my House, with thy long abode; and
“ let not our course and slender fare make
“ thee hasten my death, in thy sudden re-
“ turne. O my brightest Starre! envy me
“ not thy comfortable shine; but let me live
“ in it, till I exchange it for a brighter in*

" Heaven. *The dayes of my Pilgrimage*
 " *are even now at an end ; O leave me not*
 " *then, who art the Staffe and Solace of*
 " *mine Age ! but stay the arrivall of my last*
 " *minute, and with thy fairest hands close*
 " *up these my dimme eyes. So shall I bid*
 " *farewell to this world with content, and*
 " *enter the other with glory. Thou, my*
 " *sweetest Princeffe, who hast verified the*
 " *Prophecy of Esay ; and being an un-*
 " *spotted Virgin, dost conceive and bring*
 " *forth to the world our EMANUELL ; grant*
 " *this my first, and most humble request. O*
 " *thou Daughter of Abraham ! who hast*
 " *surpassed thy Fathers Faith, in beleiving*
 " *things which seeme more impossible to hu-*
 " *mane Reason : if in this rude speech of mine*
 " *I have over-talked my selfe, or under-spoken*
 " *thee, impute it to my declining and doting*
 " *yeares, and grant me thy Pardon. Thus*
 " *I end ; but not without adding to those I*
 " *have already given thee, a Myriade of*
 " *Welcomes, and a Million of Aves more."*

The Vertuous Maid undoubtedly was
 not here mute, but devided her speech
 betweene God, and her Cousin. She di-

rected (with I know not whether greater Piety, or Prudency) her Praise to the Former, ere she would vouchsafe to make a reply to the latter. An answer without all peradventure her Humanity afforded her, and to this purpose for ought we know, might it be:—

*“ Dearest Cousin, your owne Wisedome
 “ will plead my excuse, in that I rendred
 “ Him laud to Whom it belongs, ere I ac-
 “ cepted of it my selfe, to whom it is not
 “ due. You magnifie me ; and I, my CREA-
 “ TOR. Your sacred Issue moved with de-
 “ light at the Sound of my harsh Voyce, and
 “ my Spirit rejoyceth in the Mercy of my
 “ Sweetest SAVIOUR. You give me Attri-
 “ butes more proper to my MAKER than to
 “ me ; not unlike those Heathen who take
 “ off the heads from the Images of their
 “ Gods, and fasten them to the shoulders of
 “ their Princes Statues. Your commenda-
 “ tions fit your selfe better than me ; and
 “ resemble those resplendent Rayes which
 “ returne into the radiant body that sent
 “ them forth. In a word, you have sub-
 “ scribed my Name to your owne Character.*

S. Mary to
 S. Eliza-
 beth.

“ *The humbling and undervaluing of your*
“ *self, is a strong argument of your Vertue;*
“ *for as in a field of Corne we see the empty*
“ *eares to hold up their heads, the fuller to*
“ *hang them downe. I am in my Spring,*
“ *you in your Autumne ; I produce the*
“ *Blossome, but you beare the Fruit. What*
“ *the most penetrating Eye can discerne in*
“ *me, the most partiall Tongue will call a*
“ *superficiall ornament ; but the dimmest*
“ *Sight may soone discover that in you, which*
“ *the most detracting Penne must be forced*
“ *to style essentiall Worth. Thus dignified,*
“ *give me leave to tell you, sweetest Cousin,*
“ *that you offer me an Affront together with*
“ *your Service. A seemely sight it were*
“ *surely to behold decrepit Age waiting on*
“ *active Youth ; wisedome on Vanity ; a*
“ *venerable Matron on a simple Girle. The*
“ *scope of my journey is to attend you ; to*
“ *lend you my strength, now your owne failes*
“ *you ; and to serve you, through all the*
“ *offices of your Hand-maid. Doe but in-*
“ *timate your Will by the least signe, and*
“ *you shall see me flye to performe it. Your*
“ *Invention cannot devise any thing so im-*

“ possible, which my Will (ambitious to
“ please you) will not judge most easie to be
“ executed. Whereas you entreat me to
“ stay long with you, you transgresse the
“ Lawes of Friendship in petitioning her
“ whom you may justly, and boldly command.
“ A thing strange to me it is, that you should
“ thinke me so stupid, and sencelesse, as that
“ I should need an Invitation to be made
“ truely happy. Before I had the honour
“ to see you, I envied those that enjoyed
“ your sweet and Divine Conversation; and
“ thought they enricht themselves with my
“ losse; wherefore a Staffe to beat me hence,
“ is more requisite, than Oratory to keepe
“ mee here. Ever since the Blessed Angell
“ imparted to me the Newes of your being
“ fruitfull, my desire to see you hath beene
“ restlesse; and next to GOD, I have onely
“ meditated you, and your Goodnesse. O
“ my best Cousin! whose fervent and de-
“ vout Prayers obtaine Victories; whose
“ Fasts, Abundance; joyn with me in
“ Thanksgiving to GOD, for the Grace
“ which I shall never be able to conceive,
“ much lesse to expresse, or deserve. Him

“ *with all my Heart, and with all my
 “ Soule I invoke, that Blessings may fall
 “ upon you before, and above your Wishes ;
 “ and that you may yet long live to His
 “ Glory, and my comfort.*”

Had their *three months* demeanour each to other, together with their Godly discourse, and pious practise of it, beene penn'd to posterity (had all other *Bookes* been burnt, save that and the Bible) the Femall Sexe in these *two* should have found matter ample enough to exercise both their Meditation and Action. Sure I am the *Romish Church*, as in an honourable memoriall of this their Charitable Encounter, hath ordained the *Annually Celebration* of a solemne *Feast*. And the *Councell of Basil* (of what Authoritie in other things I know not ; certainly in this one particular, very commendable) hath decreed the Solemnization of this *Festival-Day* in these verie words.

“ *The Blessed Virgin being instructed
 “ by the Celestiall Messenger, and conducted
 “ by the HOLY GHOST, ascended in haste
 “ the mountanous Countrey, and entred the*

*“ humble House of Zachary. For IESUS
“ who was in her Wombe, made haste to
“ blesse Iohn as yet in his Mothers Wombe.
“ And the most Glorious Virgin visiting her
“ Cousen Elizabeth, was pleasing to her
“ both in her loving Visitation, and fruitfull
“ Colloquie. The Consideration of this Ex-
“ celling Mystery ought to delight the mindes
“ of the Faithfull, wherein these two glo-
“ rious Mothers (who bore about them the
“ commencement and accomplishment of our
“ Salvation) did so familiarly communicate
“ their joyes, and wherein the most excel-
“ lent Virgin Mary of the House of Da-
“ vid, and Elizabeth the most venerable
“ amongst the Daughters of Aaron discours’d
“ together. The first of these had inclosed
“ in her Wombe the CREATOUR and RE-
“ DEEMER of us all; the latter, His Fore-
“ runner. These Saints being made Mothers
“ by a Miracle, conferr’d together of the
“ Divine Benefits they had received. The
“ meeting of this worthy paire was most
“ happie, and illustrated with great, and
“ glorious testimonies of the Divine Grace.
“ The one conceived by the cooperation of the*

“ HOLY SPIRIT ; *the other by Myracle in*
“ *her old Age, and both their Issues foretold*
“ *by the Celestiall Angell. Iohn as yet*
“ *imprisoned in his Mothers wombe doth*
“ *worship his LORD borne to him in Maries*
“ *Wombe ; and Elizabeth fill'd with the*
“ HOLY GHOST, *doth Congratulate the*
“ *Conception of the SONNE of GOD, and the*
“ SAVIOUR of Mankinde ; *and prophecyng,*
“ *declares her Cousen blessed in beleeving,*
“ *and contemplating the Mysteries revealed*
“ *to her. On the other side, Mary, full*
“ *of unutterable joy, layed up all these say-*
“ *ings in her heart, which before she had*
“ *heard from the Angel, and now from*
“ Elizabeth, *and breaks out into a Song of*
“ *Thanksgiving to the LORD. Who can*
“ *sufficiently praise so great Mysteries?*
“ *Who can declare those Joyes to the*
“ *full ? Iohn not yet borne rejoceth ;*
“ Elizabeth, *is delighted with the arri-*
“ *vall of the Virgin. Mary is extreame*
“ *pleased in the Mysteries ; the SAVIOUR*
“ *of the World is acknowledged by His*
“ Fore-runner ; *not onely the Angels, but*
“ Heaven and Earth *resent the pleasure ;*

“ *and the Whole TRINITY is glorified with*
“ *new praises. Wherefore the greatnesse*
“ *of these joyes is to be extolled with espe-*
“ *ciall commendations, and with singular*
“ *solemnities to be celebrated; and the LORD*
“ *in the Wombe; the Virgin that beares*
“ *Him; the Barren that conceives; and the*
“ *Fore-runner that it sanctified, ought to be*
“ *presented with all imaginable praises and*
“ *honours.*”

With this pious and gratefull Ordinance of the *Church*, I conclude the Visitation of our incomparable *Lady*, and now proceed to her Deliverie.





HER DELIVERY.



WE reade in *Holy Writ* of three supernaturall Productions, the one of *Adam*, the other of *Eve*, the last of *CHRIST*; which as most Miraculous we are now to treat of. Here in his *Nativitie*, as before in his *Conception*, let us turne *Inquisition* into *Thanksgiving*; and with one Spirit and voyce sing aloud, “*The Stone which the Builders refused is the Head of the corner.*” “*This was the LORDS doing, and it is marvellous in our eyes. This is the Day which the LORD hath made; let us rejoyce, and be glad in it.*” This is our wedding-day, wherein by the *SONNE*, we are joyned to the *FATHER*. This is the day of the new Union, wherein He Who is *GOD*, re-

Ps. cxviii.
22.

maineth the same that He was, yet for our sakes is borne, and made what He was not; wherein He that was every where without a Body, is made present to us by a Body, that what GOD hath by *Nature*, men might receive by *Grace*. This is a great, a joyfull, a fortunate, a desired Day, the end of the Law, the end of the *Prophets*, the beginning of the *Gospell*, nay the *Gospell* it selfe. This is a Day of State, usher'd by the *Angels*, follow'd by the *Apostles*. Let our Minde's remove the distance of time and place, and dwell a while with our All-Holy LORD and Blessed *Lady*, lest we loose the pleasure of this Day, the least accident whereof is Mysterious. What a brave assembly of Visitants of all conditions, resorted this Day to this place, which then might rightly be called the *Randevous* of the *Saints*? Would you see those who are above men, but below Him Who is borne? Behold the *Angels* singing His Birth. Do you desire to behold the Married? Here you have *Zachary* and *Elizabeth*. The Unmarried? Here you have *Symeon*. Widdows? Here you have *Anna*.

Priests ? Here againe you have *Zachary*. Wise men? Here you have them from the *East*. Ideots? You have here the *Shepherds*. But here is to be noted, that these keepers of beasts heare the voyce of the *Angels* before any of the other, *first* receive the *Gospell*, and *first* divulge it. And in this they were more happie than *Augustus* himselfe, who (though he had made a firme Peace by *Sea* and *Land*, and had now the *third* time shut up the *Temple* of *Ianus*) yet was he ignorant of the Blessed Peace concluded on betwixt GOD and Man.

O how much sometimes Ignorance avails in Divine Matters! *Kings*, *Potentates*, the *Rulers* of the *Earth*, and the Wife of this world are asleepe while CHRIST is borne. These most simple of Mortals, and innocent as the creatures they tend, watch all night; and therefore are *first* made partakers of these joyfull news. As their owne wooll, not yet dipt in any dye, readily drinks in any colour they please to bestow on it: so their minds voyd of all humane Wisedome, greedily suckt in the Divine. Faith is the *Compendium* of Salvation;

and humane knowledge of times, the obstacle of Faith. *Aristotle* having confined to *Heaven*, the Maker, and Moover of it, would never have beleev'd His Birth here below. *Plato* would have derided this Miraculous relation, who the more he attributed to GOD, the lesse would he have expected His so humble comming into the world. Neither would the *Stoicks* who held GOD to be a Fire; nor *Hipocrates*, who thought Him to be a Warm'th, ever have look't for Him clad in Flesh and Bloud. Wherefore they are here elected Witnesses of this strange Truth, whose Science was of ability strongly to beleieve, not wittily to dispute. O what proficients in Faith did these rusticall Swaines prove in a moment! What a profound secret is imparted to them? Let us examine the verity of this by that infallible Touch-stone, the text.

“ *And there were in the same Country,*
 “ *Shepherds abiding in the field, and keep-*
 “ *ing watch by night, because of their*
 “ *flocke, and loe the Angell of the LORD*
 “ *came upon them, and the Glory of the*
 “ *LORD shone about them, and they were*

S. Luke ii.
8.

*The An-
gell.*

“sore afraid. Then the Angell said unto
 “them, ‘Be not afraid; for behold I bring
 “‘you tidings of great joy, that shall be to
 “‘all the people: That is, that unto you
 “‘is borne this day a SAVIOUR, Which is
 “‘CHRIST the LORD. And this shall be
 “‘a Signe unto you; you shall finde the
 “‘CHILDE swaddled and layd in a Cratch.’
 “And straight way there was with the
 “Angell a multitude of Heavenly Souldiers,
 “praysing GOD, and saying; ‘Glory be to
 “‘GOD in the high Heaven, and Peace on
 “‘Earth, and towards men good will.’ And
 “it came to passe that when the Angels
 “were gone away from thence into Heaven,
 “that the Shepherds said one to another;
 “‘Let us goe then unto Bethlem, and see
 “‘this thing that is come to passe, which
 “‘the LORD hath shewed unto us;’ so they
 “came with haste, and found both Mary
 “and Ioseph with the BABE layd in the
 “Cratch. And when they had seene it,
 “they publiſht abroad the thing that was
 “told them of that CHILDE.”

*The Shep-
heards.*

Here three things especially are remarkable :

First, their forwardnesse in believing :

Secondly, the speed they made to see what they had believed, and

Thirdly, to publish what they had seene.

That they quickly believed, appears by the haste they made to see. They no sooner saw Him, but they found Him to be the *King of Israell* indeed, yet withall to be a *Shepherd*. They instantly discerned this to be the *Shepherd*, Who was to lay downe His Life for His Flocke. The *Prince* of all *Shepherds* Whose Sheepe-fold is the World; the *Shepherd* that was to seporate the Goates from the Sheepe. They discover'd this to be the Immaculate *Lambe* that was to take away the finnes of the world. They disclos'd this *Lamb* to be the greatest *Lyon* of the *Tribe of Iudah*. Whom now they looke on in the Cratch, *Saint Iohn* shall hereafter behold on His Throne. These Men, in whom there was no guile, as they could not deceive others, so they could not in this be deceived. They needed not suspect any fallacy, and therefore might safely relate this Divine Wonder to all they met.

The *second* witnesses of this Miracle are the *Wise-Men*. After GOD had laid open the Treasure of His Divine Secrets to Idiots, He shewes them also to the Wise. It seemes the *Earth*, at this time, was become the Booke of GODS greatest Mysteries, and *Heaven* the Index. In this they finde the Star of this *King* of the *Iewes*, which (having beene before the declarer of His Nativity) they now make their guide in their journey. The *Starre* performing this duty to its CREATOR, at length brings them to *Bethlem*, where they view Him in the Cratch, Whose Nativity before they had found in the *Heavens*. To Him they doe Homage, tender Adoration, and pay Tribute; and opening their Treasures, make him an Oblation of Gold, Incense, and Mirrhe. Whom before they had in vaine sought in the *Heavens*, they now finde on the *Earth*; and in the most forced part of it, a Stable, full of severall stinkes; where He (to Whom none are worthy to be servants) had *two* dull Beasts for His Companions.

The Author

“*Returne now you Sonnes of Wisedome to*

“ your owne home, by much more learned,
 “ by more than much more happy than when
 “ you set out. Heaven is now set open to
 “ you, which before your unbelieve kept shut
 “ against you. If you be Chaldeans or
 “ Persians, or both, spreade through those
 “ Nations the fame of that which you have
 “ seene. Publish in all places this the
 “ greatest Mystery of Piety, which GOD is
 “ onely able to produce, onely Faith can ap-
 “ prehend. Of all Creatures to man onely
 “ belongs the gift of Reason, by the rule
 “ whereof he measures all things. But
 “ doe not you doe so, lest you fall not onely
 “ into an irreparable, but a damnable error.
 “ Follow you the instruction of Faith, and
 “ where ere you come with a holy Pride,
 “ proclaime that GOD is manifested in the
 “ Flesh; justified in the SPIRIT; seene by
 “ Angels; reveal’d to Shepherds; found
 “ out, and ador’d, by you your selves; and
 “ hereafter to be assum’d, and to sit in
 “ Glory farre above those Starres you daily
 “ read. Goe, and give out that there is
 “ nothing greater in Heaven, than what
 “ you have found in a Stable. Yet ere you

to the Wife-
Men.

* The Jews
 whenever it
 lighteneth,
 set open their
 windowes :
 for they bold
 their SA-
 VIOUR shall
 come in
 Lightening.
 On this reade
 Buxdorfius.

“ depart, convince the stiffe-necked Lewes of
 “ their lofty, but grosse errour, in diligently
 “ seeking to know GOD in that part wherein
 “ He will lye hid; and in taking no notice
 “ of Him in that part wherein He would
 “ be knowne: in looking for a SAVIOUR
 “ from* Heaven, who is already borne on
 “ Earth. Yet now I consider their obsti-
 “ nacy better, I wish you to spare your here
 “ fruitlesse advise: for the eares of this
 “ wicked generation is stopped, their hearts
 “ obdurate, and they are as fully resolved
 “ to goe on in their wickednesse, as you in
 “ your journey.”

Having proved His Nativity by these holy Testators; let us now enter ourselves, and view this Pretty ONE in His narrow lodging; lay ourselves prostrate before Him; worship Him; and recreate ourselves with the lovely Object. And that our delight may be the greater, let us first behold Him, and His sweetest Mother a part, and then both together. But let us here shut out the *Pharisees*, and barre them the sight of this Heavenly INFANT, who urge the *Law*, and reject Him the Au-

THOR of it. Let us exclude the *Arrians*, who deny his Coequalitie with the FATHER; and the *Sabellians*, who confound the TRINITY, of which He is distinctly One and hold that there is in It One *Essence*, and One *Person*: and the *Samosatenians*, who derogate from His Nature, and avouch the WORD (Which truly He is) to be no other than a vanishing Sound. Nor let us onely keepe out these, but the whole swarme also of *Atheists*, and *Hereticks*. Let the *Philosophers* too stay without, who not so impious, yet more ignorant, cannot dive to the bottome of this Mystery. But to all those who are honour'd in the Assumption and Profession of His glorious Name, a free access is granted. Enter then you little Flock, you few whom His FATHER hath bestowed on Him; and see Him, Who when He gave the *Law* appeared in Fire, now He offers Grace involv'd in Hay. Yet in this dejected posture, in this course manner while He lay, He wanted not a whole Army of *Angelicall* Spirits that declar'd His Birth to Men; and they who had before chanted

His Praises as He fate in Glory, now sing His Goodnesse lying in the Cratch. Though He have a hoomely roofe over His Head, the *East* observes His Approach. Though the poverty of His Humanitie obscures His Deity, the *Starres* in *Heaven* make it known. Behold Him who came Humble to the humble, for the humble, and yet His Humility is above all sublimity. Reverently, and intentively, look on Him Who descended from *Heaven* to *Earth*; Who came to you, into you, Who is borne in the night, borne in the midst of Winter, and borne (after the wretched humane condition) naked, and none offer Him assistance. Swadling clothes are wanting; some ragges are found out: a Cradle is missing; a Manger is at hand.

The Author
to the
Reader.

“ *Here He cries to you, and holds up His*
 “ *pretty Hands to Heaven, which He cal*
 “ *to witnesse that He can humble Himselfe*
 “ *no lower. Can you view this humble,*
 “ *this mercifull spectacle, and not weepe*
 “ *your selues into marble? O speedily put*
 “ *on sackcloth! Besprinckle your selues with*

“*Ashes; kneele downe in the dust and
 “dung under the Manger, where your
 “LORD lyes; knock your selues on the
 “bosomes; fetch sighs and grones from
 “the bottom of your hearts; repay Him
 “the teares He lent you; and by your
 “sad gesture and deportment demonstrate
 “how much you are bound to Him Who
 “suffered for you even in His Birth.”*

Having seene the SONNE, now stedfastly place your eyes upon the *Mother*. Behold the unpolluted *Mayd* (a great part of the wonder) sitting neare the Manger, being voyd of all lust, chaste in Soule and body, who doth now confesse that of which she is not capable without a Miracle, to wit, that she is a *Mother*; and with fixed eyes expressing now joy, now admiration, sees her selfe wedded to *Heaven*. She beholds her selfe a *Mother* deliver'd of her *Parent*, a *Handmaid* of her *King* and *Master*. She, to her astonishment, finds that she hath brought forth an *Issue*, more Mighty then *David*, more Ancient then *Adam*. And now she feels the tender, and ardent Affection of a *Mother*; but the old love she

hath borne her Virginity gives it an allay. Here the *Mother*, the *Midwife*, and the *Nurse* are one, and the same; lest any thing lesse pure should handle Him, then her who brought Him forth. And now she nurseth this Heavenly INFANT with her pure Milke, which flows from no mortall lust, but from the Celestiall Grace. Her Breasts, white as their owne milke, pressed by her delicate fingers, as white as either, He softly pats, and playes with. Sometimes He repaires to them for sport; sometimes for necessity; and He who feeds all things else, draws thence His nourishment. He casteth up now one eye, now the other, and with a pleasing looke gives her a sweet smile; not unlike to that which *Zephirus* imprints on the cheeke of the *Rose*. She returnes Him another, and her infinite, but chaste, affection she divides betweene her SONNE, and her Virginity. And now her extasie being a little over, she cals to minde that she hath often read her owne Story foretold by the *Prophets*, *That a Virgin should bring forth a SONNE*.

“ *Fly, O fly farre hence, you Monsters of*

Isa. i. vii. 14.

The Author
to ye Feminine Reader.

“ women, who carry leprous Soules in pol-
“ luted bodies ; and have not one Vertue to
“ rescue you from the Legion of your vices.
“ Depart hence you who are slaves to Lust ;
“ whose fetters you have worne so long,
“ that they have made a deepe impression
“ in your mindes. You who have spent
“ your time in the search after alluring
“ dressees, and in wanton dalliance, shall
“ have no entrance here. You who have
“ received with delight one warme Mascu-
“ line kisse, shall here be excluded. Nay, you
“ who have had onely one unchaste thought,
“ shall not here be admitted, without being
“ prepared by a cleansing hearty Repentance.
“ This is the lodging of Purity, into which
“ nothing must come that is uncleane. But
“ you whose chaste eyes have never sent out
“ lustfull beames, nor received them in ;
“ whose Bosomes have beene of prooffe against
“ the fierce assaults, and batteries of Temp-
“ tation ; you are so farre from being for-
“ bidden to come here, that you are ear-
“ nestly invited hither. You who have
“ lived spirituall Amourists, whose Spirits
“ have triumphed over the flesh, on whose
“ cheeks Solitude, Prayers, Fasts, and Aus-

*“terity have left an amiable pale: You
“who ply your Sacred Arithmeticke, and
“have thoughts cold, and cleare as the
“Chrystall beads you pray by: You who
“have vow’d Virginitie mentall and cor-
“porall, you shall not onely have ingresse
“here, but welcome. Approach with Com-
“fort, and kneele downe before the Grand
“White Immaculate Abbess of your snowy
“Nunneries, and present the All-Saving
“BABE in her Armes, with due Veneration.
“Never thinke more of the Fæcunditie of
“Wedlocke, since you see here that GOD
“Himselfe is the FRUIT of Virginitie. You
“who have tyed your selves in holy Bonds,
“from which you wish never but by death
“to be freed, who have chose, rather law-
“fully to yeeld to the rebellious desires of
“the flesh, than unlawfully to subdue them:
“You who in fidelity and simplicity of life,
“have strictly imitated CHRIST and His
“Spouse: You whose Fertility is blessed,
“not onely in preserving and propagating
“the humane Race, but in augmenting also
“the number of the Saints in Heaven, to
“you a free and open access is given. You*

*“widdowed Turtles, who have lost your
“Mates, and have either vowed never to
“match againe, or pray’d to GOD that when
“you doe, it may be to His Glory; you also
“shall have admittance. Virgins, Wives,
“and Widdowes, ioyne hands, and encircle
“this the most perfect paire that ever graced
“the earth. Behold to your astonishment,
“and also to your consolation, a milde
“and gentle, Maide, in whom neither
“Childe-birth defaceth Virginitie, nor Vir-
“ginitie, Fruitfulnesse. Feed your eyes with
“the sight of her whose minde is a Para-
“dise without a Serpent, on whose lookes,
“words, and actions, Modesty is a diligent
“attender. And now in Peace doe you depart
“too; but take this charitable Admonition
“along with you, that (in emulation of this
“your dearest Mistresse) you lay up all her
“graces and perfections in your hearts; and
“withall, continually meditate her patience,
“which contented it selfe with bad lodging,
“and worse accommodation, the sad remem-
“brance whereof hath made me ever since
“I read this passage, not to be very soli-
“citous where, or how I lye.”*



HER PURIFICATION.



HAVING waited on her in her Delivery, we will now attend her to her Purification. This day (the celebration whereof is instituted by the *Church*) is called *Candlemasse*, as much as to say, the *Day of Lights*, on which (while *Masse* was singing) very many Tapours were burning in the *Church*. The Lustration of houses was yearely usuall with the *Romans*, in the *Moneth of February*, from whence this custome in the *Church* is derived. *Innocentius* thus propounds and solves the Question. “*What is the reason,*” saith he, “*that on this Holy Day we use so many Lights in the Church? The cause of this institution is two-fold. The first is, that*

Innocen-
tius.
In ferm. de
Purif. B.
Mar. Virg.

The Purification. Lu: 2.



22 And when the dayes of her Purification, according to the Law of Moses were accomplished they brought him to Hierusalem, to present him to the Lord:

“ *a Heathenish custome may be converted*
“ *into a Christian Right or Ordinance ; and*
“ *that which was performed by superstitious*
“ *Idolators in honour of Ceres and Proser-*
“ *pina, may be turned into the praise and*
“ *Glory of the Virgin Mary. The second*
“ *is, that they who by Grace are purified,*
“ *by this Ceremony may be admonished to*
“ *imitate those prudent Virgins, who (as the*
“ *Evangelicall Parable testifieth) came not*
“ *without their Tapours lighted to the*
“ *Nuptials of CHRIST their Spouse.”* This
day the Church used to pray, that as the
visible Lights chased away the darknesse
of the night ; so the hearts of the Faithfull
might be illuminated by the Invisible
flames of the HOLY SPIRIT, and (being
cured of their blindnesse brought upon
them by vice) might with pure and cleare
eyes discern those things which are pleasing
to GOD, and necessary to their salvation ;
and having pass’d through the sad, darke,
and dismall accidents of this world, might
at length arrive at *Heaven*, where they
shall behold, and enjoy a Light everlasting.
This day is not onely made Holy by the

Purification of the *Mother*, but by the Oblation also, and Presentation of the SONNE, of Whom, as of the more worthy, we must *first* discourse.

It was truley a great abasing of the SONNE of GOD, (for which by the *Prophets* He was styled a Servant) Who being not a debtor to the Law, but the LORD of it, and the Onely FIRST-BORNE free from sinne ; yet endured, and underwent with other Children, both the *Jewish* Circumcision and Oblation, and at once publicly honour'd His FATHERS House, and (to use the *Prophets* phrase) fill'd it with Glory. There offer'd by the *Virgin* hands of His *Mother*, He was to His FATHER a most pleasing Oblation, being the end of the Law, and all the antient Sacrifices. Neither was the longing of *Simeon* and *Anna* onely satisfied with His Aspect ; but the ardent wishes also of many others, in whose mindes the old sparke of Faith now burst out into new and bright flames, which did not onely illuminate their owne, but other bosomes also. Not a few, questionlesse, at *Hierusalem*, markt this day

with a white stone, and did celebrate it with joy and thanksgiving, in that the Light foretold by *Esay* then arose, and comforted all those to whom the shine and warmth of it extended. *Israel* had never seene her MESSIAS, till then when she had free leave to kisse, embrace, and dandle Him in her Armes; and therefore her joy must of necessity be more than ordinary. Yet some of her inhabitants were deafe, and could not heare the *Prophets* proclaime His comming; others were blinde, and could not discerne Him being come, nor were sensible at all of the Honour they received in the venerable presence of Him, and His incomparable *Mother*.

I now come to our sweetest *Lady*, the time of whose Lying-in being expired, she sets forward to the *Temple*. I have read some who poetically set downe her going thither, and compare her to *Aurora*, whom the *Poets* describe, sitting in a golden Chariot drawn by a *Pegasus*, her yellow haire spread over her milky shoulders, with a torch in her hand enlightning this inferior world. For my owne part (though

of all humane studies I am most taken with Poesy) yet both by Nature and Grace I abhorre to write of things Divine in the stile of the stage. But this Religion and Modesty will license me to averre, That when she went to be Purified, she was in all things the very figure and resemblance of Sanctity it selfe. No doubt but she was accompanied with a beavy of *Shee-Saints*, of which she was the *Chorus*. Neither was *Ioseph* absent; who as before he had beene a guardiant of her, and her INFANT in her Delivery, when he was not capable of the Miracle; so now he is altogether incapable of his owne Felicity, in attending his fairest *Mate*, and dearest MASTER to the Holy *Temple*. And who doubts but this Blessed *One* joy'd more in his Iourney than *Ioseph*, or any other. *Saint Iohn* and *Saint Luke* testifie that it was a Religious Custome amongst the very *Heathen* from remote places to come to *Hierusalem*; and in the *Temple* thereof to performe their devotions. Doe you thinke this pious *Maide* can be out-stripped in the performance of a holy Duty by the *Gentiles*?

S. Iohn 12.
Acts ii. 8.

Can you imagine she could neglect, and loose the occasion of time, and place offered her, to commend to her MAKER, in her best words, the Vowes and Prayers of her prepared Heart? She came to *Hierusalem* (for certainly she dwelt not there) with farre greater speed and joy, questionlesse, than to her *Cousins* House; this being a businesse that much more concern'd her, in that she was by more and stronger ties bound to serve GOD than *Elizabeth*.

And here by the way we must not omit her Humility, and Charity. Of the *first* whereof we have a cleere demonstration in this, That what other women did out of feare of the Law, she was perswaded by a perfect Faith, and an humble Obedience to performe. For that her Purification was necessary, I beleeve no man will affirme, unlesse in this sence, That the Rites and Ceremonies imposed on the purified by *Moses*, were with decency to be observed by her, who had borne Him that came to fulfill, not to destroy the Law. She could not be maculated in conceiving, because she knew no man; nor in bearing, by

*Her Humi-
lity.*

reason it was without a man. Why should she be solicitous to redeeme her SONNE, Who was Himselfe the REDEEMER of the world? This was assuredly an Act produced by her Humility ; as was also her refusing the company of the rich, and her associating the poore and needy, though most impure, and abject.

Her Charity.

And she her selfe was so poor, that she had not wherewithall to buy a *Lambe*, whereof to make oblation. Whereof the Rich hide and hould up their wealth, she drawes forth the* Treasure brought her by the *Wise Men*, and with alacrity distributes it amongst those whose wants required it: yet was part of the present gold, which upon charitable uses surely was consumed; for her Frugality, and Temperancy were such, that in so short a time she could not possibly have spent the value of it. But these Perfections are not to be wondred at in her, who being a *Doctresse*, scorn'd not to be a *Disciple*; and strongly to endeavour the attaining even to those Vertues which by Nature were innate, and by Grace engrafted in her. Ravisht in Soule with

* This is the observation of Damianus, Damascene & many more.

these her Excellencies, me thinkes I see her Majestically pacing on to the Temple, and heare her thus speake to those who accompanied and met her on the way.

*“ My deare Friends, Sisters, and fellow
“ Servants, I have ever desir’d and endea-
“ vour’d, (as neare as Humane frailtie
“ will give me leave) to imitate my sweetest
“ SONNE, whose profound Humility and
“ perfect Obedience can never sufficiently
“ be extolled. Full well He knew Humility
“ to make the first step to Eternall Life ;
“ Obedience the second ; the former of which
“ to teach all men He descended from Hea-
“ ven, the latter to demonstrate, He became
“ obedient to His FATHER, even to the
“ suffering of the cursed death of the Crosse.
“ Would you see me a Proficient in both
“ these supernaturall Vertues ? Behold me
“ who am unpolluted, (as not having con-
“ ceived by humane meanes) going like one
“ vitious, and impure to be purified. I who
“ am free from the observation of the Mo-
“ saicall Lawes and Ceremonies, have sub-
“ jected my selfe to them. I who am voyd
“ of all wilfull sinne, willingly goe amongst*

S. Mary to
her Friends.

“ other sinfull and uncleane women, that I
 “ may be to all an Example of Charity
 “ and Humility, to none a President of
 “ ruine. I thought it not enough that my
 “ fruitfull Virginitie had produced Salva-
 “ tion to the world, unlesse by Example
 “ also I taught how this Grace (applicable
 “ to all, applied but to a few) by you also
 “ might be obtained. This is my way to
 “ the attainment of Celestiall Glory ; and
 “ let it be yours to purchase your selues
 “ Eternall Salvation. Doe thus, live thus,
 “ that you may shine holy Tapers in GODS
 “ Militant Church, and glorious Stars in
 “ His Triumphant.”

She, with her devout traine, being come
 into the Temple offer'd her gift to the
 Priest, and received a Propheticke Bene-
 diction from Symeon. Whether this old
 Man were a Priest, or a Layman, I will
 not here dispute ; certainly he was a Man
 blessed above all the Patriarchs and Pro-
 phets, in that he saw GOD face to Face ;
 and may be stiled the most profound of
 all Divines, who (being the last just man
 of the Law, the first of Grace, a Jew, by

Timoth.
 presb.
 Hierosol.
 in orat. de
 Propheta
 Simeone.

Religion, in Thanksgiving a *Christian*) comprehended so many Mysteries, in so few words. This Holy Man (the *Scribes* and *Pharisees* dreaming on no such matter) had long since seene his SAVIOUR coming; Whom he no sooner saw borne into the *Temple* by His *Mother* (who then resembled Modesty supporting Sanctity) but he snatcht this prettie BABE out of her armes into his owne; and not able to containe his joy, in a Divine Rapture, Swanne-like, (his death being then at hand) sung this his sweetest Ditty. “ ‘*LORD, now*
 “ ‘*lettest thou thy Servant depart in Peace:*
 “ ‘*for mine eyes have seene Thy Salvation,*
 “ ‘*Which Thou hast prepared before the*
 “ ‘*face of all Nations; a Light to lighten*
 “ ‘*the Gentiles, and to the glory of Thy peo-*
 “ ‘*ple Israel.*’ And he blessed them, and said
 “ ‘*unto Mary his mother, ‘ Behold this*
 “ ‘*CHILDE is appointed for the fall and*
 “ ‘*rising againe of many in Israel, and for*
 “ ‘*a signe which shall be spoken against, yea*
 “ ‘*and a sword shall passe through thy Soule,*
 “ ‘*that the thoughts of many hearts may be*
 “ ‘*opened.*’ And Anna a Prophetesse con-

S. Symeon.

S. Anna.

*“ fessed the same to all those who looked for
“ the Redemption of Israel.”*

If the viewing and embracing of CHRIST so dilated the Spirits of the old Mans heart, and made him so sensible of this his great felicitie, that he would expect here no greater, but desired rather a dissolution than the fruition of any thing else on earth, What may we judge her content to be, who conceiv'd, bore, brought forth, and brought Him up? Whose affectionate looks, kisses, and embraces He had by day; the two later of which the night it selfe could not barre Him of. Her greatest detractors surely, cannot imagine her so stupid as not to be apprehensive of the Delight, the Comfort, the Happinesse, the Honour His Presence did impart; nor so unthankfull as not to acknowledge, and to her power, expresse her gratitude. Certainly her Soule was in a Heavenly Trance, when she contemplated the Grace and felicity she had in Gods Owne House; and before an Assembly of His elected People, to acknowledge her gratitude for the inestimable benefits He had vouchsafed her,

but especially for this, That, in His Glorious Eyes, she seem'd worthy (though in her selfe undeserving) in her owne name, and that of His chosen, to present Him with such a Sacrifice, such a Gift as exceedingly surpass'd in excellency, all Hosts, Sacrifices, and Sacraments whatsoever, being indeed, their onely scope and end. *Anna*, the Mother of *Samuel* is praised for her diligence in Prayer, the fruit whereof she reaped in her despair'd of Fertility. And of our admired *Virgin*, we read that she carefully frequented the *Temple*, of which (being wise) she knew the institution, and (being pious) the custome, which she most religiously observed. Wherefore this day of her *Purification*, and at all times else, without all peradventure, she much excelled *Anna*, and her whole Sexe in the fervency of her Orisons, in the ardency of her Love, in Purity, and Sublimity of minde, in Holinesse of life, and Divine Contemplation. We may boldly conclude, that she pour'd out her prayers here, in greater abundance than she did in *Zacharies* House, where she could no

S. Mary's
Prayer.

suppresse the flame of her Zeale from breaking out into the praise of GOD her SAVIOUR, in Whom she rejoyced. To this effect, happily, here she pray'd.

“ O eternall and Gracious GOD ! I am
 “ below other women in merit, but above
 “ them all indebted to Thy Supreme Maiesty,
 “ for making me the Tabernacle of Thy
 “ Onely SONNE, the Temple of Thy SPIRIT,
 “ and for this speciall Honour done mee in
 “ the Temple of Thy Service, the congrega-
 “ tion whereof makes me the onely point
 “ wherein the lines of their Affection, and
 “ Admiration doe meete. If women be re-
 “ spected for their fertillity, needs must I
 “ be in great esteeme with all men, who
 “ (by Thy eternall Predestination, and Fa-
 “ therly Providence) have brought forth
 “ Thy Onely SONNE, their REDEEMER.
 “ With a bowed heart, and bended knees I
 “ acknowledge that Thou hast faithfully,
 “ and mercifully fulfilled all those Thy fa-
 “ vourable promises, made me by Thy Angell
 “ Gabriel, my Cousin Elizabeth, and Thy
 “ holy Prophets Thou who can'st neither
 “ deceive, nor be deceived, hast made me

“ *(the Vertue of Thy SPIRIT operating)* a
“ *Mother, my Virginall integrity still pre-*
“ *served. That long long'd for EMANUEL,*
“ *(than Whom nothing greater, or better*
“ *could be given by Thee, or taken by me)*
“ *I have at length produc'd to save all*
“ *those that beleeve in Him. This mag-*
“ *nificent, immense, inexhaustible, unva-*
“ *luable Treasure, this Beloved SONNE of*
“ *Thine in Whom Thou art well pleased ;*
“ *this SAINT of Saints, by Whom all things*
“ *in Heaven and Earth are re-establisht,*
“ *this SAVIOUR of the world, I here present*
“ *to Thee, as a Gift most acceptable in Thy*
“ *Sight. He Whom all Nations, and the*
“ *Fathers themselves have so much thirsted*
“ *to see : The ANGELL of the New Testa-*
“ *ment, the SEED of Abraham, the SONNE*
“ *of David, the KING of Israel, in Whom*
“ *all generations are blessed, the LORD of*
“ *the Temple, is here come to illustrate His*
“ *Owne House. O Mercifull FATHER !*
“ *open the eyes of the dimme sighted Is-*
“ *raelites, that they may see the glorious*
“ *Light that now shines on them, and not*
“ *onely acknowledge, but worship their*

“ MESSIAS, and imbrace Him in their
“ hearts, as I doe in mine armes. Neither
“ let the Rayes of this new borne Starre
“ reflect onely on them, but on all those also,
“ who sit in darknesse, and the shadow of
“ death, that to them It may restore life
“ and lustre. So shall they acknowledge
“ Thee, and Him Whom Thou hast sent,
“ CHRIST IESUS, and be made Spirituall
“ Dwellings for Thee to reside in, there to
“ receive due thankes and praise, for ever,
“ and ever.”





HER MOTHERLY CARE, TOGETHER WITH HER CONJUGAL FAITH AND OBEDIENCE.

BETWEENE her Purification, and the Passion of her SONNE, she is not often mentioned in *Holy Writ*, but when she is, it is still to her Praise and Honour: As when her care for the Poor made her petition CHRIST for Wine to revive, and refresh their drooping, fainting Spirits; And when she said to Him, "*Why have You us'd us thus? Your Father and I have beene to seeke You.*" Whence all women may learne Humility, motherly Care, and conjugall Faith. She who was without blemish, as being GODS Owne Mother, whose chaste bosome no carnall

S. Mary.

thought had ever entred ; who lookt on all men with the same Innocency and Simplicity with which she beheld Statues ; deigned to call a poor, rustical, labouring man, Husband ; from whose deare company, no flight, terrour, travaile, nor paines could separate her. But what the *Scripture* omitteth, must be supplied by our charitable Imagination, which cannot but conceive all those her Actions buried in silence, to have beene of the same pure thred with the rest of her life. The truth of which we finde confirm'd, in her perseverance in Goodnesse, even to her SONNES end, and her owne.





*HER DEMEANOUR AT HER SONNES
DEATH, AND HER PASSIVE FOR-
TITUDE AND PATIENCE.*



THIS death wee reade she was present, "*and there stood (saith the Evangelist) 'by the Crosse*" of CHRIST His Mother and "*her Sister Mary Cleophœ and Mary Magdalen. When therefore IESUS saw His Mother, and His beloved Disciple standing by, He said to His Mother, 'Woman, behold thy Son,' and He said to His Disciple, 'Behold thy Mother,' and from that time he tooke her for his.*" His pardoning of the Thiefe, is not a greater argument of His Mercy; than His taking care for His Mother, was of His Piety.

S John
xix. 25.

S. Bernard.

Mantuan.

S. John
xvi. 33.

He gives Temperancy the custody of Chastity, and commends these to each other who were resolved to live and dye *Virgins*. *Saint Bernard* sayes these words of CHRIST to his *Mother*, included much bitternesse ; for they put her in minde that she was to make a dammageable exchange of CHRIST for *Iohn* ; of the *Servant* for his LORD ; of the *Disciple* for his MASTER ; of the SONNE of GOD, for the sonne of *Zebedæus*. And this was the reason (if we give beliefe to *Mantuan*) that He called her *Woman*, not *Mother*, lest the very sound of that deare word should make her more sensible of His approaching losse, and force her into an immoderate griefe. But sorrow was no Noveltie to her ; for that saying of CHRIST, “ *In this world, you shall have affliction,*” was in her verified, whose life contained more miseries than minuts, which she patiently underwent ; knowing that the more distressed she was here, the more blessed she should be hereafter. And if we shall adde the light of Reason to the Evangelicall Truth, we shall soone perceive that a fatall

fadnesse haunted her from the Birth of her onely SONNE to His Buriall. When she was great with Him, and readie to lye downe, the inhumanity of the *Bethlemites* was such, that they confined her, and the LORD of all things to a Stable; and would not supply her with as much as Linnen, a Mantle, and other necessaries wherewithall she might defend her selfe, and her sweet BABE from the moysture of the night, the sharpenesse of the winter, and other intollerable inconveniences. When her CHILDE was *eight daies* old, she saw Him loose Bloud in His Circumcision, which her divining Soule misgave her, to be a Type of the deare Remainder He was to shed. Then againe her Minde was infinitely vexed for the butchery of those guiltlesse Children, which were murdered for the sake of her owne Innocent INFANT; of the sorrow and miserie of whose Mothers, her tender compassionating Heart was a most competent Iudge. From this bloody Massacre to save her SAVIOUR, she was constrained (without taking leave of her friends, or disposing of what was

* Vernu-
læus saies
that those
who flye
from danger,
travaile
most by
night; and
therefore it
is likely our
Blessed Lady
did so.

hers) to take her Flight with Him, & through danger,* darknesse, and horreur, to make her way into *Egypt*. When He was *twelve yeeres* old, she lost Him, an accident more grievous than any of the former; for heretofore, her study had been, to preserve What she had; now, her care was, to finde What she had not. What an Agony her Soule suffer'd at the lamentable tydings of the beheading of her *SONNES Forerunner*, I leave to the consideration of all thankful Soules; for she could not without being stayned with ingratitude, but mourne for his absence, and violent departure out of the world, who had received so much joy at her presence before he came into it. But above all these, the unequall'd Treacherie of *Iudas*, who deliver'd this *LAMBE* of *GOD*, as a prey to these Wolves; the infidelity of His other *Disciples*; the malignity of His *Judges*; the cruelty of His *Executioners*, conspir'd to make her miserable. Nor is it unlikely that she bewailed the ingratitude, the obstinacy, and impiety of her *Nation*, who revil'd Him That blessed them, and tortur'd

Him Who came to save them. With what amazement, and sadnesse was her Heart surpris'd think ye, when the newes came of her SONNES being apprehended? But when she saw Him forsaken by His Friends; bound by His enemies; accused before the *High Priests*; derided by *Herod*; despis'd by the *People*; scourg'd, and tortur'd by the command of *Pilate*; His Body trembling, torne, and pierced; besmear'd with His Owne Bloud; and hung between *two Theeves*; then, and never till then did the Sword foretold by *Simeon*, passe through her Soule. *Luther* saies this Prophecy of *Simeon* was spoken to her, not to *Ioseph*; for on her alone the whole weight of sorrow was to be laid. True it is, that many differ about the interpretation of this Sword. To cleare all doubts, we must take notice that the *Holy Scriptures* mention *foure* sorts of Swords.

The *first* is a Corporall, or materiall Sword; and of this CHRIST speakes to *Peter*, "*All that use the Sword, shall perish with the Sword.*"

The *second*, is a spiritual Sword, of

Luther.

The Corporal Sword.

S. Matt.
xxv. 52.

The Spiritual Sword.

Eph. vi. 17.

which *Saint Paul* makes mention, when he saies, “*Receive the Sword of the SPIRIT, “ which is the WORD of GOD.”*”

*The Sword
of Scandall.*

The *third*, is a Sword of Scandall, or Ambiguity, with which the *Apostles* themselves were stricken, when they forsooke their MASTER.

*The Sword
of Griefe.*

Psal. xxxiii.

Psal. cv.

Gen. xxxvii.

The *fourth*, is the Sword of Griefe, or Tribulation. With this the *Prophet David* averres the Soule of *Ioseph* to have beene pierc'd when his death was plotted first by his trecherous Brothers, next by his incontinent Mistresse.

That this Sword whereof *Simeon* Prophesied, could be no materiall one, is evident ; in that we read not of any violent death she suffered. That it could not be the Sword of the SPIRIT, is manifest ; for the *Word* of GOD was her daily delicious food at the same time when *Simeon* made this Prophecy. *Origen* indeed will have it to be the sword of Ambiguity or Infidelity : which erroneous opinion of his, is refuted by many great *Fathers* of the Antient Church, and by *Franciscus Lambertus*, an accute *Protes-*

In exposit.

Evang.

Lucæ, cap. 2.

tant Doct̃or of the Moderne, in these words:
" Those, (saith he,) who will have this to
" be the Sword of Infidelity, are not to be
" hearkened to; for (besides that they can
" produce no prooffe of this their opinion)
" it is contradictory to the Text, most rash,
" and most untrue. How can it be that the
" Sword of Infidelity should penetrate the
" brest of GODS Sacred Mother, into which,
" infidelity never made the least impression?
" From the beginning her Faith was most
" firme and intire. Let therefore those
" blasphemies, and wicked slanders of car-
" nall men be put to silence. I will attri-
" bute nothing to the Blessed Virgin, but
" what I reade in the Holy Writ, where
" she is pronounced Blessed, because shee
" beleev'd. We have many testimonies of
" her Faith; but of her Infidelity not one
" word is extant in the Sacred Scriptures."

Yet this profane assertion is not a whit
 strange, or to be marvelled at in *Origen*,
 who held that CHRIST dyed for the *Angels*,
 and the *Starres*; and whose Soule was,
 indeed, no other than a *Mynt of Heresies*.
Melancton affirmes, that her sorrow was

Melan. in
 cap. 27.
 Matth. S.

much asswaged by her Faith, which assured her of His Resurrection. She knew she had borne the MESSIAS, Whose Bloud was to wash away the finnes of the world. Wherefore she might well be amaz'd, distrustfull she could not be at all. The HOLY SPIRIT certified her this was not a destroying Death, but a Triumphant. Her Faith, the oftener it was tryed in the Furnace of affliction, the brighter still it shewed. She stood with the affection of a *Mother*, the passion of a woman, but with the constancy and fortitude of a man, in beholding her owne Bloud spilt, her owne Flesh rent, and mangled before her face. With an unshaken Confidence, and a true internall Valour, she beheld His Body naked, and scourg'd; His Hands and Feet nailed to the Crosse: yet sometimes the strings of her relenting, mournfull heart were ready to cracke with the very thought of His cruell tortures, and afflictions; but as often againe they were strengthened, and comforted with a full assurance that He should overcome them all, and Death it selfe. She stood here

(her SONNE onely excepted) the prime Patterne of a sollid Faith, and constant Patience, to all posteritie ; in that neither the feare of Tribulation, of Persecution, of the Wracke, of the Scourge, or Death it selfe, could divide her from her CHRIST. She committed not that errour most incident to women, many of which gentle sexe perish in the midst of their Lamentations, and will neither admit of Counsell, nor Comfort. She did not teare her haire ; scratch her face ; batter her bosome ; seeke to stifle her selfe ; or gave any other desperate signe of a ragefull Sorrow ; nor did she curse her enemies, or make imprecations for Vengeance, or so much as murmur against them : but attended the sad Event with the same calmenesse of Minde with which this meeke LAMBE did His End. Her carriage was beyond the Levell of Censure ; and in all things suitable to the modesty and gravity of such a *Matron*. She fear'd not at all the fury of the *Jewish Souldiers*, that environ'd her, but stood secure, and fac'd Danger. Though she was an eye witnesse of His Passion, and

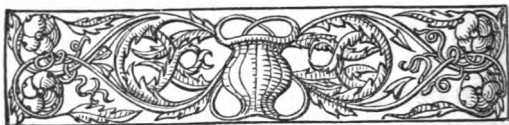
saw His Limbs distended, and wrack'd ; yet did not the evils she saw, wound her so deep as those she heard. The *Roman* Fencers used to have Wards, or Covers to save their Eares ; she had greater need of such to barre the entrance of blasphemies able to provoke GOD (if His Mercies were not above all His Workes) utterly to deface *Nature*, and reduce the world to its *first* Chaos. She heard Him call'd a Drunkard, a Blasphemer, a Breaker of the Sabbath, a Lover of Publicans and Sinners, nay a very Divell, Who was her, and GODS Onely Delight. Yet did not all these killing objects, these impious slanders, drive her into the mercilesse gripes of Despaire ; for she was confident that the Two PERSONS of the TRINITY would not forsake the THIRD. *Melancton* commending this dismal Story to our sad and serious contemplation, adviseth us ; That when Tribulations and Death it selfe come upon us, we should imitate this *Holy Virgin*, who mixed a Heart killing sorrow for His death with a joyful assurance of His Resurrection. “ Con-

Melan. in
loco prædic.

*“sider (saith he) what a Conflict the Faith
 “of Mary had. There was in her an
 “extreme Griefe, linked with Faith and
 “Hope. Let us in our death thus comfort
 “our selues, and harbour the same thoughts
 “with Mary, still fixing on GOD the eyes
 “of our Faith.”* And verily we must
 beleeeve, that no small measure of Beliefe
 was required to temper and assuage so
 great a sorrow. If we conceive that she
 was so without bowels, as not to grieve
 for the Death and Passion of her dearest,
 and only SONNE: we must withall beleeeve
 with the *Maniches*, that He had a phan-
 tasticke Body, not made of his *Mothers*
 Flesh. No doubt, when (after man had
 left, and betray'd Him) she heard Him
 cry out that GOD Himselfe had forsaken
 Him also, her teares, her sighes, her
 groanes, her countenance, her very posture,
 her dolefull voyce, all united their forces
 to expresse the greatnesse of her sorrow.
 Listen and you shall heare her thus lament.

Sophronius.
 Ier. de
 Assump.
 Beata Virg.
 maintains
 that she suf-
 fered more
 than all the
 Martyrs, in
 that the pas-
 sion of the
 Minde is
 greater than
 that of the
 body; and
 shee in Soule
 felt most, be-
 cause her
 love to Him
 was above
 all others.





HER LAMENTATION.

Her Lamentation is also expressed by S. Bernard, Serm. qui incipit, Signum magnum.



*MY dearest SONNE, that Thou
 “ Who healest others, shouldst
 “ Thy Selfe be wounded! That
 “ Thou Who freest others,
 “ shouldst Thy Selfe be bound! That Thou
 “ Who art the FOUNTAINE of Life, and
 “ CREATOR of the Waters, shouldst Thy
 “ Selfe be thirsty! That Thou Who
 “ cloathest all things, shouldest Thy Selfe
 “ stand naked! O my dearest MASTER, how
 “ hast Thou trespassed against this obdurate
 “ Nation! that it should so thirst after
 “ Thy pretious Bloud? Thou wouldest
 “ have cover’d them under the wings of
 “ Thy gracious Providence, as a Henne
 “ doth her Cbickens, but they chose rather
 “ to perish, than to come thither for shelter.*

*“ With them the dead are more sensible of
“ Thy Passion, than the living ; and their
“ devouring Sepulchers more mercifull then
“ they themselves. O my SONNE, my
“ SONNE, that I should see Thee suffer,
“ and not be able to succour Thee ! O that
“ I were an Oblation as spotlesse, and as
“ gracious in Thy FATHERS Sight, as
“ Thou Thy Selfe ; that all thy afflic-
“ tions, all Thy torments might be mine.
“ Were my power correspondent to my will,
“ I would rescue Thee from Legions of
“ Thy enemies. But alas I am a weake
“ Woman ; and all my strength lyes in my
“ tongue, which will onely serve mee to de-
“ plore Thy losse, and that I truly doe from
“ the very bottome of my heart.”*

Thus, or to this purpose, questionlesse, she bewail'd Him Dying ; but when she once beheld Him Dead (Love and Beauty being banisht that Face), and saw withall their malicious cruelty survive Him ; when she view'd His very Carcasse pierc't, and Water together with Bloud flowing thence ; when she had leisure to imbrace His dead Body, to number His Wounds, to kisse

them, and to essay with the holy Water of her eyes to wash away His Stripes: she then was so wholly oppressed with anguish of Soule, that she ardently, at that instant desired her Soule, if possibly, might transmigrate out of her living body, into His dead one. True it is, that many affirme she felt not those torments which other women endure in Child-birth, who are liable to the malediction laid upon *Eve*: but if at His Comming into the world, she was not sensible of any paine at all, certainly at His Going out, the griefes of all women contracted into one, equals not hers alone. And assuredly, her sorrow was much increased when she saw *Mary Magdalen*, and the other women so vehemently to grieve, whom His Death not so nearly concern'd as it did her; nor were they so able as she to judge of His Value. Then questionlesse in this, or the like phrase she renewed, and redoubled her Complaints:—

S. Mary's
Lamentation.

“ O my sweetest SONNE! I bewaile
“ mine owne, and the wretched condition
“ of all those, whose Soules Thou hast

*“ feasted so many yeares with Thy mel-
“ lifluous Language. My griefe is an-
“ fwerable to my affection. If Samuel la-
“ mented the death of a reprobate King ;
“ if David wept over wicked Absolon
“ with this exclamation, ‘ Absolon, my
“ Sonne, O my Sonne Absolon ;’ can my
“ tears be too prodigally powr’d upon Thee,
“ Who art SONNE to me, and RIGHTEOUS-
“ NESSE It Selfe ? Who shall forbid, or hin-
“ der me from crying out, ‘ IESUS, my sweet
“ SONNE, O my sweet SONNE IESUS ?’
“ If Thou didst weep over Ierusalem, as
“ lamenting her destruction then at hand,
“ shall I not bewaile Thy neere approach-
“ ing End ? Thou didst then compassionate
“ the future ruine of those very stones,
“ which now with a silent gratitude seeme
“ to condole, and weepe for Thee. When
“ Thou cam’st to the Tombe of Lazarus,
“ Thou wert so farre from reprehending
“ the teares of others, that Thou wepst Thy
“ Selfe for company. Thy Owne Example
“ then warrants the justnesse of my griefe ;
“ for when Thou wert living, the small
“ paine Thou felt’st in the sleeping of Thy*

" Foot was, and ought to be more to mee,
 " than the eternall sleepe of Lazarus could
 " be to Thee. And as Thy Teares for him
 " were tokens of Thy Humane Nature, not
 " signes of Thy Diffidence (in that Thou
 " knew'st he would forthwith arise); so
 " are mine for Thee, witnesses of my
 " wretched estate, not of my distrust, who
 " am assured of Thy speedy Resurrection.
 " Nor doe I onely grieve my owne grieffe;
 " for, as for mans sake, I rejoyce in Thy
 " FATHERS Grace, Who delivers Thee to
 " Death, and in Thy Charity Who dost
 " suffer it: So, likewise, in mans behalfe,
 " I am griev'd that he should be the cursed
 " cause of those Thy extreme Torments:
 " For, as not to joy in the benefits Thy
 " Death hath brought with it, would
 " argue his ingratitude; so, not to condole
 " for the Tortures that attend it, would
 " demonstrate his cruelty. And here I
 " faithfully promise Thee, that both I,
 " while life, and Thy Church, while the
 " World, doth last, shall yearely spend this
 " dolefull time of Thy tragicall Expira-
 " tion in prayer, fasting, severity of dis-

“ *cipline, maceration of the flesh, and con-
trition of the Spirit, as becomes Thy
mourneful Mother, and Thy gratefull
Spouse to doo.*”

Thus condoling, thus bemoaning hers,
and the generall losse, she attended His
Herse to the Sepulchre provided by *Ioseph*,
where never man was laid before; for it
was not fit that Incorruptibility should
succeed corruption in the same lodging.
This Fragrant FLOWER was no sooner set
in the ground, but she sent many a deare
drop after it to fasten it at the root; for
she knew within *three dayes* It should
spring up againe, not to grow in the earth,
but to be translated into *Heaven*, there
for ever to flourish, and perfume the
Celestiall Habitation. Nor were her eyes,
saith *Damascen*, closed with His Monu-
ment, but watched themselves almost
blinde with a greedy expectation to see
the Temple of His Body built up againe,
which *three dayes* since was destroyed.
After many a longing looke she espied
the Tombe to open, and her onely Joy to
issue forth, whom full well she knew by

dam pæno-
sam, the
Weeke of
Penance;
and the high
Dutch, Die
Martyr
Wocken,
the Martyrs
Weeke.

Damascen.

the Countenance and Figure of His Humanity, but farre better by the cleere proofes of His GODHEAD; for the Graves delivered up their dead, many of which appear'd to their friends in the *Holy City*. Some, and those of great authority in the *Church* affirme, that after His Resurrection, she of all others saw Him *first*; and wheras the *Scripture* seemeth to inferre that *Mary Magdalen first* beheld Him, they thus expound it; That the *Evangelists* would not make His *Mother* the *first Witnesse* of His Resurrection (though indeed she was) knowing that her testimony by the *Jewes* would be more suspected than that of *Mary Magdalen*. I dare not positively conclude any thing herein, but I may safely maintaine that this her delight for His Resurrection, counterpois'd her grieve conceived for His Death. In her was now made good that of the *Psalmist*; "*According to the multitude of the griefes of my heart, Thy Comforts have rejoyced my Soule,*" and that of her *SONNE*; "*Blessed are they that mourne, for they shall bee comforted.*"

And who makes question but that she who with such unutterable pleasure discover'd His Resurrection faithfully, and closely waited on Him, till His Ascension? She who was as inseparable to Him as His Shadow, without doubt, was on the *Mount Olivet*, with other of the Faithfull, when in the sight of them all He Ascended. She heard, doubtlesse, His last Words; received His last Benediction; and her sight waited on Him, till the clouds imbrac't Him, which it in vaine essay'd to penetrate. What Soule not it selfe transported with the view of a Heavenly Object, can suppose, much lesse expresse what her contentment was, when she saw her owne Flesh flye above the reach of envie, into the Armes of Glory? When she beheld this HIGH PRIEST, (His Sacrifice ended, and GOD fully appeas'd) enter *Heaven* there to sit on the Right Hand of His FATHER, and to be the uncessant and eternall MEDIATOR betwixt Him and man? With bended knees, erected hands, and eyes, she worships Him ascending, and when her sight

Epiphanius contra hæres. & libel. Ætij.

failes, her Adoration continues. Her Zeale passeth all the orbes betweene Him and her, with greater facility, and subtilty then the Lightning shooteth through the Ayre. Great is the Vigour and Force of the Spirit, when all things else set apart, it is wholly intentive on the Meditation of its CREATOUR. When by contemplation, it is separated from the body, it thinkes onely on Him, lives onely to Him, and is (as it were drown'd), in an inundation of His Love. When it hath extinguisht the scorching lawlesse desires of the flesh, and kindled the holy ones of the SPIRIT, the body rebels no longer, but becomes obedient to it in all things. When it hath once fixed its eyes on this Beloved Object, it never removeth them thence. When it is once illuminated with the beames of the HOLY GHOST, it is presently turn'd into all Eye, all Spirit, all Light; no otherwise than those things the fire once layes hold on, are turn'd into Fire it selfe. Of those who live in Wedlocke, it is said that they are two in one flesh; and why may it not be said of

CHRIST and the Soule wedded to Him, that they are two in One SPIRIT? And if ever it might be reported of any, surely of this *Holy Virgin*, who (though she was devided from her REDEEMER in Body) yet in Soule she was united to Him. When her eyes were growne dimme with her so long dwelling on that part of *Heaven* where they left, and lost Him, she cast them downe on the earth, the poverty whereof she commiserated, in that it was deprived of this one IEWELL, in value above all it had left. And now she returnes into the *Holy City*, not disconsolate, and dejected as other women are when they lose their onely childe; but with a cheerfull look for her Sons Victory, Who had triumphed not onely over the *Jew*, but *Death* and *Hell* it selfe. She made her will lacky GODS; and though she desired to be dissolved, and be with CHRIST, yet since it was His best Pleasure she should continue longer here below, she readily assented, resolving by her example on earth, to furnish *Heaven* with *Saints*. *Dammianus* sayes, that after her

Dammi-
anus.

Acts i. 14,
1.

S. Bern-
hard. In
serm. de
verb. Apo-
calyp. Sig-
num mag-
nū.

Idelphon-
fus.
Serm. 5.
de Assump.
Virg.

SONNES Decease, she remained *ten daies* in Prayer and Fasting, expecting with a fervent longing, the promised Comming of the SPIRIT. *Saint Luke* witnesseth, that *sixe score* men and women were assembled in one rome, and joyned in hearty Prayer, of the which, *Mary*, the *Mother* of IESUS, was *one*. And as He names her last, so her wonted Humility perswades me, that she had the last, and lowest place, and fate beneath the other sinfull women of inferiour quality, in remembrance of her Humble LORD, now exalted. And it is more than probable that she was present with the *Apostles*, when the HOLY GHOST came upon them, and that she there received the *first* Fruits of the SPIRIT. After which time we reade no more of her in *Holy Writ*. For where, and with whom, how strictly, and how piously, she liv'd after the Ascension of CHRIST, till the houre of her death, saith *Idelphonfus*, is onely knowne to GOD, the searcher of hearts; and to the *Angels*, her diligent Visitors. The reason which many alledge, why neither the rest of her

life, nor death are penned by the Holy *Evangelists* is this, that the *Apostles* were so busied about the Conversion of the *Jewes* and the *Gentiles*, & enlarging of the *Christian Church*, that they had no time to set downe the particular Acts of her life, after her *SONNES* Ascension, nor the severall Circumstances of her death, as where, when, and how she dyed. Some *Authours* peremptorily maintaine (upon what ground I know not) that she liv'd to her *seventieth yeare*, and to her last houre dwelt in *Ierusalem*, neare to her *SONNES* Sepulchre. Others upon no better warrant, averre that she went with *John* into *Asia*, and continued with him at *Ephesus* till her death; and urge the authority of *Ignatius*; who affirmes that she wrote to him in these words, “ *I will come with Iohn to see thee, and thy friends, &c.*” Concerning her death, some avouch that the *Apostles*, and the most eminent of the *Primitive Church*, were present at it. *Damascen* saith that *CHRIST* was also there in Person, and that He thus spake to her: “ *Come My Blessed*

Damascen.
ser. de dormit. Virg.

S. Ignatius.

Damascen.
Serm. de dormit. Virg.

“ ‘ Mother into the rest I have prepar’d for
 “ ‘ thee ;’ and that shee thus in way of an-
 “ swer prayed to Him : ‘ Into Thy Hands,
 “ ‘ O my SONNE, I commend my Spirit :
 “ ‘ Receive that deare Soule which Thou
 “ ‘ hast preserved free from all rebuke.’ ”

As I will not justifie all these their Affertions for true ; so, on the other side, I will not condemne them as erroneous, not being able to convince them of untruth ; and for ought I know, they may have pass’d by unwritten Tradition from man to man. I will therefore affirmatively say nothing but this, that most assuredly her death was welcome to her, in that she had so often both meditated and practised it, having many times by Austerity, and Contemplation, departed this life ere she left it. If that of *Seneca* be true, that to dye well, is to dye willingly, then certainly she dyed the death of the Righteous. She was not ignorant that Death to the just is no other than a delivery from prison ; a laying downe of a burthen ; the end of a Pilgrimage ; the unmanacling of the Soule ; the discharging of a due debt to

Seneca.

Nature ; the returne into our true Country ; the dore that opens into a never fading Life ; the entrance into the celestiall *Kingdome* ; and the Vsher that was to conduct her to her Blessed SAVIOUR, with Whom she had mentally conversed ever since He left the earth. Since which time there be who avouch that she never willingly saw any man.





HER ASSUMPTION.



HE same modesty I have shew'd in treating of her Death, I shall reserve in discouraging of her Assumption;

which by many of the *Fathers*, all of the *Romish Church*, and some of the *Reformed*, is held for an undoubted Truth, though upon no sounder proofes than the former produce concerning her departure hence.

Bullinger.
Lib. de origine erroris,
cap. 16.

Bullinger directly backs this opinion. “*We doe beleeeve,*” saith he, “*that the Wombe of the GOD-bearing Virgin, and the Temple of the HOLY GHOST, that is, her Sacred Body, to have beene assumed into Heaven.*” *Brentius* leaves it indifferent to us to beleeeve whether or no she ascended in Soule, in Body, or both.

Brentius.

"It might well be," faith he, *"that as Enoch was translated in body into Heaven, and as many bodies of the Saints did rise with CHRIST; so Mary also might in body be assumed into Heaven. But most certain it is that she obtained everlasting Felicity."* And some ther be who demand why GOD might not manifest His Power by her, privy to so many Divine Secrets, and Mysteries, as well as by an *Angell*, or as by *Elias*, who after long prayer, was taken up in a Fiery Chariot. Some againe, (who hold that the Dead who arose with CHRIST, ascended with Him into Glory, and were not againe reduc't into Ashes) thinke the Assumption of *Mary* altogether as likely.

Damascen faith, *"the Workes of the DEITY are therefore possible, because Omnipotent; and that there are some things, which though they are wholly omitted in Holy Scriptures, yet upon evident reasons they are believ'd;"* and exemplifies his position in the Assumption of the *Virgin Mary*. *Dammianus* argues thus; *"That as conceiving without sinne,*

Homil. 1. in Die Assump. Virgin. See S. Athanasius on this very point, a Father of great repute, both with the Latines and the Greekes in his serm. in Evang. de sanctissima Dei-para. And Iohannes Rivius in his Booke de abusibus Ecclesiæ though he dares not maintaine her corporal Assumption; yet hee will not deny it, as being a thing probable enough.

Damascen.

Dammianus.

f. cxxxii.
8.

“*shee brought forth her SONNE without*
 “*paine, a curse laid on all other women :*
 “*so might it well be that shee who was*
 “*without sinne, might overcome Death,*
 “*the reward of it.”* Some goe about to
 prove it by the Text, “*Arise LORD into*
 “*Thy rest, Thou, and the Arke of Thy Sanc-*
 “*tification.”* Nay, I have read a moderne
Oratour, who thus elegantly describes the
 manner of it: “*When,*” faith hee, “*the*
 “*Soule of this Sweet One, reactivated her*
 “*body, she arose in Triumph from her*
 “*Sepulcher, and was assumed into Heaven.*
 “*In her passage thither, the Orbes bowed,*
 “*and bended themselves to make her a tri-*
 “*umphant Arch through which shee might*
 “*pass in greater state. The Sunne, with*
 “*his brightest Beames, imbrac’t her, that*
 “*it might be said, A woman was cloath’d*
 “*with the Sunne. The Moone stooped to*
 “*her, that it might be divulg’d the Moone*
 “*was under her feet. The brightest of the*
 “*Starres interwove themselves to make her*
 “*a radiant Crowne, &c.”* But this de-
 scription is no more Theologicall, than
 the consent of the Orbes is Philosophicall ;

and is no way correspondent to the dignity of our Sacred *Subject*, on whose triumphant Entry into *Heaven*, having beene a faithfull, and reverent Attender, I will now returne to vindicate her Honour here on *Earth*, and make an Apology to *Christians* (with shame, and horroure I speake it) for CHRISTS Owne *Mother*.





THE AUTHORS APOLOGY FOR
CHRISTS OWN MOTHER.



T may please then the gentle *Reader*, to understand that *two* Questions arise amongst the *Moderne Divines*. The *one* whether or no she merited to be the *Mother* of GOD ; the *other* which way she could deserve that greatest of Glories. For the *first*, they affirm that never any Creature merited so great a blessing as the Incarnation of GODS OWNE SONNE. For He sent, say they, His SONNE into the world, not urg'd thereto by our merits, but out of His OWNE meere Grace and Goodnesse. It was a worke of His Charity, and Condescending, not of Retribution, or Obligation : and therefore that

He chose not the *Virgin Mary* to be the *Mother* of CHRIST, as she was a *Virgin*, humble, obedient, adorn'd with Faith, Charity, and other Divine Vertues; but because GOD had decreed her to beare His Onely SONNE, therefore His best Pleasure was, she should be *Mistresse* of Perfections, futeable to so high a Calling. Wherefore *Saint Paul* saies; "*Because* GOD "*hath predestinated us, therefore He calles,* "*justifies, and glorifies us,*" and not because we are just, therefore He electeth us.

Rom. viii.
30.

Againe, they argue thus; that all our merits depend on CHRIST, and are deriv'd from Him, and therefore she was without all desert before her SONNE had imparted it to her. That this was well knowne to her, is manifestly proved by her Divine Hymne, in which she acknowledgeth all good to proceed from Him; and therefore to Him ascribeth all Honour and Glory. Others her Champions, who courageously fight, not onely for her Heavenly, but earthly Triumph, confesse that she was not prefer'd to that supreme Dignity by Desert, but by Con-

gruity, as they call it: that is, not that she was absolutely worthy of so great a Grace, but that since GOD had fixed a decree to send His dearly beloved SONNE amongst us, she of all others was the fittest to conceive, and beare Him.

But here again they differ about the way, in that so many waies they hold her capable of this inestimable Diadem. Some give the prehemidency to her Virginity, and say, the love of that drew the SONNE out of the Bosome of His FATHER, into her hallowed Wombe; and therefore the Text saies not, that a Faithfull, an Obedient, or an Humble shall conceive, but a *Virgin*. Others attribute this supreme Favour to her Faith, by which (as *Saint Paul* demonstrates) all the Miraculous Workes of the *Old Testament* have beene begunne and perfected: Wherefore her *Cousin Elizabeth* said to her, “*Blessed art thou, because thou hast beleaved.*” Some ascribe this infinite Honour done her, to her Humility, to which all other Vertues flow, no otherwise than the waters naturally runne to the lowest places. This

S. Elizabeth.

caus'd her to say in her gratefull Hymne,
“*Thou hast regarded the lowliness of Thy*
“*Hand-maid.*” Others impute the con-
ferring of this greatest Blessing on her, to
her Obedience, in that she committed all
to the Will of the Highest, with this
Protestation, “*Behold the Hand-maid of*
“*the LORD, be it to mee according to Thy*
“*Word.*” Others give her Charity the
uper hand, which, (as *Saint Paul* testifies)
gives life and Spirit to all other Vertues,
they being without it no other than dead
Images. Lastly, some there are who will
not award the Crowne to this or that
peculiar Vertue residing in her, but to
the united Harmony of them altogether;
for they say, it is not this string, or that,
makes the Musicke, but the accord, and
consent of all. For my owne part, (Di-
vinity not being the spheare wherein my
studies move) a modest Inquisition will
better become me, than a bold and pe-
remptory Conclusion in any point of Con-
troversie. Wherefore I most humbly sub-
mit this, and all things else Divine, by
me handled, to the Censure and Deter-

S. Mary.

S. Mary.

mination of the *Church of England*, whose not Connivence alone, but Approbation I know I shall have, in boldly affirming that she was a Transcendent *Creature*, not to be ranked in respect of her Worth, with any of her sexe, but to have a place assign'd her apart, and above them all; being not to be considered as a meere *Woman*, but as a *Type*, or an *Idæa* of an Accomplisht Piety.

They who uphold the latter of the aforesaid opinions, erre not so much, in my judgement, in the adoring extreame, as some too severe maintainers of the former doe, in the neglecting. They are so farre from praising her themselves, that they most unjustly deprive her of the Praise given her by others. The *Puritans* in generall, but especially the obstinate *Non-Conformists* of this *Land*, are those I meane, who as in their course Oratory they called *Queene Elizabeth*, *Queene Besse*, so they give this *Holy Virgin* no higher a Stile, than of **Mal*, GODS *Maide*. They reject all Testimonies of her Worth, as *Haile, Mary, Full of Grace; The LORD is*

* I have both heard these irreverent speeches, and read them censur'd

with thee ; and, Thou hast found Grace with GOD ; and, Hee that is Mighty, hath magnified mee ; and All generations shall call mee Blessed ; and, Blessed is the Wombe that bore Thee ; and Blessed are the Paps that gave Thee sucke ; and whence comes this that the Mother of my LORD should come to me ? and, Blessed art thou amongst women ; and, Blessed is the FRUIT of thy Wombe. They abhorre to heare her call'd *Domina, Lady, or Deipara, GOD-Bearing,* few of them being so learned, even in their owne Faculty, as to know that they who so stile her, thinke not that the GOD-HEAD proceeds from her, but that she brought forth CHRIST, in Whom was the Union of Both Natures ; and therefore, they being inseparable, she must by strong consequence be deliver'd of both GOD and MAN. And why are they deterr'd from giving her these honourable *Epithites* ? Because forsooth they challenge to themselves a greater measure of knowledge, but a lesser of Piety, than did their Ancestors. By disclaiming words, and phrases familiar to Antiquity, and by

in a Manuscript of a most learned Doctour of the English Church. And this is very credible to all such as beare and peruse their illiterate Sermons, full of invectives against the antient Saints, and Fathers of the Church ; and abounding with predications of their owne ignorant Brethren.

inventing new, lesse reverent, and significant; they give all men to understand that they had rather be reputed good *Grammarians*, than *Christians*; and had rather give Names to the *Church*, than accept them from her; and cherish prophane Novelties, rather than allow of Reverent Antiquities. They wrest many places of *Scripture* to prove that CHRIST Himselfe slighted and rebuked her, which depravations of theirs (were my *Readers Turkes*) I would draw into the Light and lay their deformity open to all; but it is needlesse (I trust) to informe a *Christian*, that He Who hath said, *Honour thy Father and thy Mother*, would surely never breake His Owne Commandement; and by slighting His *Mother*, trench upon a sinne of all others most detestable in His Sight, Ingratitude. Of one thing I will assure them, till they are good *Marians*, they shall never be good *Christians*; while they derogate from the dignity of the *Mother*, they cannot truely honour the SONNE. They are, I confesse, much more favourable to her, than the *Jewes*, but by

farre more detracting from her than the *Turkes*; which Assertion of mine is strengthened with evident proofes both out of the *Iewish Thalmud*, and *Turkish Alchoran*. The *Iewes* call her *Thlua*, as much as to say, *Butchereffe*, or the *Wife* of a Butcher; and *Sono*, a publike Sinner; and *Thmea*, one polluted with all manner of uncleane and filthy lust. And all of their *Religion* are enjoyned in solemne Prayer made in their *Sinagogues* thrice every day to curse CHRIST, His *Mother*, and all the *Christian Sect*; as is to be found at large, in the *third Booke* of the *Thalmud*, wholly compos'd of ridiculous fables, grosse errors, and horrid blasphemies. True it is, that the *Turkish Alchoran* now acknowledgeth CHRIST to be GOD, and now againe denies Him; taking Him in at the fore-dore, and shutting Him out at the backe; yet doe they hold Him the greatest of *Prophets*, next their *Mahomet*. But His *Mother* they magnifie above all women that ever breathed this ayre. Let us heare this Oracle speake, in all things else false, but in this most

The Iewish Thalmud.

The Turkish Alchoran.

The Al-
choran.

Again.

And again.

Lastly.

S. Austin
lib. de nat.
& grat. cap.
36.

true. These ensuing are the very formall words of the *Alchoran*; “ O Mary, excellent above all men and women, who per-severest in the study of GOD Onely.” And in another place; “ O Mary, GOD hath chosen thee, and purified thee; Hee hath elected thee to make thee famous above the women of all Ages:” and againe; “ Mary, by behaving her selfe wisely, is guilty neither of malice, nor any wickednesse, which caused us to breath our soule into her.” Lastly; “ that many men have beene perfect; but no woman was ever found perfect, but Mary the Mother of IESUS.” But though Truth is to be imbrac’t where ever we finde it, yet it will appeare more gracefull in the mouthes of *Christians*, whose most learned, most eloquent, and most judicious *Doctour*, we will produce, giving this Testimony of this our dearest *Lady*. “ Except (saith he) the Holy Virgin Mary, (whom for the Honour I owe my LORD and MASTER, I will not name when sinne is my subject) whom to have had Grace infus’d into her, wholly to subdue sinne, wee know

“ by this, that shee was thought worthy to
 “ conceive and bring forth Him, Who as-
 “ suredly was without sinne: This Virgin,
 “ I say, excepted, if we could recall, and
 “ assemble together all the Saints departed,
 “ and should aske them, if they were with-
 “ out sinne, they would unanimously thus
 “ answere: ‘ If we should say we have no
 “ ‘ sinne, we deceive our selves, and there is
 “ ‘ no truth in us.’” But because the
 Fathers are no way suspected of neglect
 towards her, we will spare their Verdicts,
 and chiefly insert their Commendations of
 her, who were the first Reformers of our
 Church. Luther shall be their Leader,
 who saith, “ That none but the Virgin
 “ Mary either was, or ever shall be so Holy :
 “ That the FRUIT of her Wombe shall be
 “ Blessed, since no other conceives without
 “ pleasure and sinne:” and againe; “ In
 “ this is Mary Blessed, that so great Gifts
 “ are given to her, as surpasse humane un-
 “ derstanding. For hence all Honour and
 “ Beatitude proceeds, that in the universall
 “ humane Race one Person should be supe-
 “ riour to the rest, to whom none should be

Luther.

Againe.

Again.	<p>“ <i>equall, because One and the Same SONNE</i> <i>“ is common to her with the Heavenly FA-</i> <i>“ THER.”</i> This he applyes to that saying <i>of Mary, “ Hee that is Mighty hath mag-</i></p>
Once more.	<p><i>“ nified mee,” &c.</i> The same Author in another place sayes ; “ <i>Mary is our Mo-</i> <i>“ ther, CHRIST our BROTHER, and GOD</i> <i>“ our FATHER, and that all this is true,</i></p>
Calvin.	<p><i>“ the Faithfull by effect doe finde.”</i> Calvin cals her his <i>Mistresse.</i> “ <i>Wee willingly</i> <i>“ (saith he) take Mary for our Mistresse, to</i> <i>“ whose Doctrine and Precepts we are obe-</i> <i>“ dient.”</i> *Erasmus stiles her his <i>Savior-</i></p>
<p>* Though Erasmus was not a Reformer of our Church, yet he is much sus- pected by the Romish Church, and most service- able to the Protestant in the setting out of the Fathers. Occolampa- dius.</p>	<p><i>esse.</i> Occolampadius thus delivers his ap- probation of her : “ <i>I trust in GOD it</i> <i>“ shall never be said of me, that I did</i> <i>“ oppose the dignity of Mary, towards</i> <i>“ whom to be never so little ill affected, I</i> <i>“ hold to be a most certain signe of a re-</i> <i>“ probate minde. She who is above all,</i> <i>“ Queene of all, whom GOD, above all,</i> <i>“ hath honoured, should not she be esteemed</i> <i>“ amongst all the most eminent ?”</i> Bucerus</p>
Bucerus.	<p>protesteth ; “ <i>That a Godly minde will not</i> <i>“ judge, but charitably, and piously of her,</i> <i>“ who brought forth CHRIST our LORD.”</i></p>

Bullingerus concludes ; “ *If Mary be* Bullingerus.
 “ *Blessed amongst all women, and to bee*
 “ *pronounced Blessed by all Nations, most*
 “ *curfed are the Iewes, who never cease to*
 “ *revile and slander her ; and most unhappy*
 “ *are those Counterfeit Christians, who*
 “ *(being little better than Iewes) robbe her*
 “ *of the praise due to her. Needs must*
 “ *shee be indued with a singular, most select,*
 “ *and perpetuall Virginity and Purity, who*
 “ *is especially chosen by GOD to be the*
 “ *Temple of His SONNE, and the Mother of*
 “ *the MOST HOLY.*” Now if any of these
 contradict themselves by pulling downe
 in other places those Trophies of her
 Praise, which here they have erected, they
 are to be answered as the Satyre did the
 Man with whom he said he would no
 longer converse, because he saw hot and
 cold breath to issue from the same mouth.

But to leave them ; All parts of the
 world have produced Admirers of her
 Worth :—*Syria* hath brought forth *E-*
phraim : Antiochia ; Saint Chrysostome : Ca-
padocia ; Saint Basill, and Saint Nazianzen :
Constantinople ; Germanus, and Proclus :

Dalmatia ; Saint Hierome : Germany ; Rupertus, Albertus, and Agrippa : England ; Bæda : France ; Bernhard : Spaine ; Alphonsus : Italy ; Aquinas, and Bonaventure : Affrick ; Saint Cyprian, and Saint Austin : Greece ; Dionysius Areopagita, &c.

To these succeed famous *Christian Poets*, Antient and Moderne, who have written *Pannegyricks* upon her, as *Bæda : Gregorius Nazianzenus : Innocentius Pontifex : Aëtius Sanazarius : Adam de Sancto Viatore : Alcimus Avitus : Antonius Muretus : Aurelius Prudentius : Baptista Mantuanus : Claudianus : Franciscus Petrarcha : Godfridus Viterbiensis : Hieronymus Vida : Paulinus : D. Philippus Menzelius : Rudolphus Agricola : Sedulius : Venantius Fortunatus, &c.*

To these I adde many *Emperours, Princes, and Princesses*, and a world of devout Great Ones, who have beene her professed Admirers, as *Constantine the Great ; Charles the Great ; Pulcheria Augusta ; Henry the Second, Emperour ; Alphonsus the Chaste, in Spaine ; Edovar.*

du, in *Hungarie*; *Bolislau*, in *Polonia*; *Venceflau*, in *Bohemia*.

All which are Canonized for *Saints*, and have erected and dedicated Temples to her Memory. Neither have the *Princes* of this our *Ile* beene defective in doing her all possible Honour, and in Consecrating Chappels, and Temples to her Memory. *Fredericke* the *Third Empe-
rour*, made the Contemplation of her, almost his onely food. *Stephanus*, King of *Hungarie*, called his *Kingdome* the *Marian Family*. In this glorious Family, whole *Kingdomes* and *Common-wealths* have enrolled themselves. My *Arithmeticke* will not serve mee to number all those who have Registred their names in the *Sodalitie* of the *Rosary* of this our *Blessed Lady*; the Originall of which is derived from the *Battaile* of *Naupactun*, gain'd by *Iohn* of *Austria*, and the *Christians*, which Victory was attributed to her Intercession with her *SONNE*. The *Colonian Sodallity* first instituted, had out of *Lovaine*, 4000. out of *Brabant*, 30000. out of *Guelldria*, 4000. out of *Holland* and *Zeland*, 7000. &c.

Many *Holy Orders* also are of this *Sodality*, as the *Benedictines*, the *Cisterrians*, the *Franciscans*, the *Carthusians*, and many others. If all these Testimonies and Examples of great, worthy, and pious people, will not move us to honour her ; we shall be judg'd both unworthy of this life, and ignorant of that better to come. For shame, let not us alone deny her that Honour, and Praise which all the world allows her.

After these impartial Witnessees of her Worth, we will place those divine Privileges imparted to her by the ALMIGHTY, for which we have (if that alone were sufficient) the Authority of many pious, learned men.

1 Priviledge.

First, they affirme, that her chaste eyes sent forth such Divine Beames, that (though her Lovelinessse moved not onely all mindes to honour her, and all eyes to gaze on hers) yet they never kindled an unholy fire in the most Adulterate bosome. A sacred Priviledge, peculiar to this *Saint* alone ; for it was the will of her Omnipotent SONNE, that neither *Sathan* no

his *Ministers* should conspire the overthrow of that chiefe *Temple* of His SPIRIT, which His Flesh had inhabited so long ; nor any impure thought ayme at the mudding of this purest *Fountaine*. Whether her Prophetick Soule foresaw the snares of the ungodly, and so shun'd them, they say not; once for certaine they averre, that Temptations aym'd at her, broke like Haile against a Rocke ; nor could all the Engines of the world, the flesh, and the Divell hurt her more, then can the vapours arising from the earth, reach the holy Inhabitants of *Heaven*. And this opinion (for ought I know, I submit it to better Judgements) may without, or profanation, or blasphemy, be admitted into all honest bosomes : for if, beyond the power of Nature, He preserved *Ionas* entire in the *Whales* Belly ; if He protected *Daniel* from the ravenous *Lyons* ; should not He secure her from Corruption, whom he had adorn'd with so many Vertues and Dignities ?

Next, they hold, that she was not onely without blemish, but her very lookes sent

2 Priviledge.

forth such Heavenly Rayes ; that whosoever beheld them, drew thence a Vestall Fire that never went out, and vowed an everlasting Virginitie. If this be a Truth, it is a curious one ; and it is not materiall at all, whether or no it be beleaved, or rejected.

3 Priviledge. *Thirdly*, that she conceiv'd and bore her SONNE, not onely without paine (the common curse annexed to Childe-bearing), but with infinite delight. This also is a Curiosity ; and of no importance whether it be swallowed or no.

4 Priviledge. *Fourthly*, and *lastly*, that she had a frigidity of Soule, which quencht in her, all heat of carnall concupiscence. This *last* priviledge is implied in the *first* ; and may perchance safely be received. The truth is, we may securely give her all humane Attributes (not encroaching on the Divine) for she was in dignity above all, but GOD Himselfe. Faith, and Charity, the fulnesse of the Law, were in her at full. She was in an active, and contemplative life, admirable. The tongue, esteemed the worst part in a woman, was

in her the best ; which well might charme eares ; offend them, it could not. Her Soule weigh'd her Conceptions, and gave them a rayment of Vertues owne hiew ; for certainly so cleere thoughts were apparell'd, in as faire words. She who both after her Conception, and at other times, is commended to us by the *Sacred Scriptures*, for laying up all Holy Sayings in her heart, can we imagine that she could speake amisse ? Neither could she commit any undecent act, who liv'd in a Light to others inaccessible. They who maintaine that for a time the whole *Militant Church* was in her alone, have probability to backe them ; for I know not in whom else it could remaine, when his *Apostles, Disciples, Friends, Kindred*, and all others forsooke CHRIST, she onely excepted, who would not leave Him, Who from before His Birth had stucke to her. I will conclude with this Assertion : That if ever the Soule of any mortall enjoyed here on earth, the embraces of her Heavenly SPOUSE, and tooke from Him a kisse, sweeter than all the Easterne Odours, this was she.



APOSTROPHE AUTHORIS.



*AND here, O Blessed Virgin !
 " I leave to discourse further
 " of thee, and direct my speech
 " to thee. O thou Eternall
 " Glory of thy Sexe ! had the Queene of
 " Sheba seene thee, as she did Salomon,
 " shee had not so soone beene delivered out
 " of the Trance into which her Admiration
 " cast her. In thee shee might have dis-
 " covered all the perfections of which wo-
 " man kinde is capable, who wer't indeed
 " vertyually thy Sexe. In thee Aspatia might
 " have found her Modesty ; Livia, her
 " Prudency ; Sulpitia, her Majestie and
 " Gravity ; Cornelia, her Patience ; Lu-
 " cretia, her Chastity ; Porcia, her Forti-
 " tude ; Tanaquill, her Industry ; Plau-*

“ tina, her Frugality; and all these in
“ eminency. But why talke I of the Hea-
“ then to thee, who didst not onely outstrip
“ in manifold Vertues all the Femall, but
“ the Masculine Saints themselves? Thou
“ didst excell Abel in Innocency; Abra-
“ ham, in Faith; Isaac, in Obedience;
“ David, in Gentlenesse; the Prophets and
“ Apostles, in Piety; and the Martyrs, in
“ Patience. O thou whom Heaven would
“ have of the same Constancy, Purity, and
“ Sublimity with it selfe, thou art so farre
“ from having an equall, that all thy sexe
“ cannot afford a worthy witnesse of thy
“ Excellencies! O thou Mother of the true
“ Moses, who never put on the yoke of
“ Pharaoh, but stood free in the midst of
“ Egypt! Thou Rodde of Iesse, alwaies
“ straight, who broughtst forth the FRUIT
“ of Life! thou wert here a terrestriall
“ Paradise, whereinto Serpent never en-
“ tred; on which GODS malediction was
“ never impos’d; and hast no doubt, now
“ in the Cælestiall Paradise a conspicuous
“ seate above all the Angelicall Orders,
“ and next thy Glorifi’d SONNE Himselfe.

“ For if CHRIST Promise to all His fellow
“ feeling Members, that if they suffer with
“ Him, they shall raigne with Him ; if
“ they dye with Him, they shall live with
“ Him ; what eminent place in Heaven
“ shalt thou have assigned thee, who in
“ Soule didst suffer for Him more, than all
“ His Martyrs? O thou bashfull Morne
“ that didst precede and produce our SUNNE !
“ Thou Circumscription (if I may so say)
“ of the UNCIRCUMSCRIBED ! Thou Roote
“ to this HERBE of Grace ! Thou Mother
“ of our CREATOUR ! Thou Nurse to Him
“ by Whom all things are fed ! Thou Com-
“ prehender of the INCOMPREHENSIBLE !
“ Thou Bearer of Him Whose Word sus-
“ taines the Globes ! Thou who didst im-
“ part Flesh to Him, Who wanted nothing
“ else ! Thou Sarah, thou Mother of many
“ Nations, who broughtst forth our Isaac,
“ our LAUGHTER, when a just Sorrow con-
“ ceiv’d for a losse esteem’d irreparable had
“ clouded this inferiour World ! O pardon,
“ Gracious Princeesse, my weake endeavours
“ to summe up thy Value, which come as
“ short of thee, as my head does of Heaven.

*" Nothing that is not it selfe glorified, can
" expresse thy Glory to the height. Thou
" deserv'st a Quire of Queenes here, and
" another of Angels in Heaven to sing thy
" Praises. Were all the Earths Brood,
" the Droppes, the Sands of the Sea, and
" the Starres of Heaven tongued, they could
" not all expresse thee so well, as a silent
" Extasie. I confesse, O my Sweetest Lady !
" that now I have said all I can of thee, I
" have but done like Timanthes, a great
" Master in his Art, who being to expresse
" the vastnesse of a Cyclops in a small ta-
" ble, drew onely his Thumbe, by which the
" spectators might judge of his large pro-
" portion. To give thee an estimation an-
" swerable to thy merit, is a thing impos-
" sible. I must therefore be content to doe
" by thee, as the antient Heathen did by the
" Images of their Gods ; on whose heads,
" when by reason of their height, they could
" not place the Crownes, offer'd to their
" Deities, they humbly layd them at their
" feet."*

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